Shepherds

JULY, 1950

How to Have

An Unusual Revival

By Harry Denman

Want an Unusual Revival

1—Want it enough to pray for it
2—Want it enough to plan for it
3—Want it enough to work to have it

Believe You Can Have an Unusual Revival

Plan for an Unusual Revival

1—Ask every member of the church to pray at a definite time for laborers to reach the unconverted and the unchurched.
2—Ask groups to meet in homes to pray for laborers.
3—Find the unconverted and the unchurched by
  a—House-to-house visitation.
  b—Asking every member to report the names of his friends and neighbors.
4—Arrange to secure a preacher and song leader for the revival who will visit the unconverted and unchurched in their homes.
5—Select and train men and women to visit the unconverted and give them an invitation to accept Christ and unite with the church.
6—Advertise all over the community the hours, dates and place of the services.
7—Set a minimum number to reach for Christ and the Church during the revival.
8—Ask the workers to visit each night for a week prior to the revival, asking the unconverted to commit their lives to Christ.

Do the Things Necessary to Have an Unusual Revival

1—Have a good choir to lead the congregational singing.
2—Ask the people to read the New Testament daily during the revival.
3—Fix a regular hour each day during the revival for the workers to visit the unconverted and unchurched. Some can go in afternoons. Some can go prior to and subsequent to the evening service. In the visiting have them invite the unconverted and the unchurched to accept Christ just as the preacher does after the sermon in a public service. Remember that men and women can and will commit their lives to Christ at the altar in their homes as well as the altar in the church.
4—Lift up Christ in the Visiting, the Singing, and the Preaching. Christ came that men might have life here and hereafter. Men are searching for Life. Give them Christ. "For whosoever shall call upon the name of the Lord shall be saved." Christ wants all people to be His followers. Try to reach as many as possible and invite them to commit their lives to Him.
5—*Do the unusual*
  a—Do unusual praying.
  b—Do unusual visiting.
  c—Do unusual preaching.
6—Pray for a verdict; visit for a verdict; sing for a verdict; preach for a verdict—if you want an unusual revival.

Let's Make

Our Preaching Revival

A Reaching Revival

By Harry Denman

To do this we must be cleansed and commissioned

1. We must see the Lord high and lifted up, as Isaiah did in the Temple.
2. When we see the Lord we will see iniquity in us and in our nation.
3. Then we must be cleansed.
4. After we are cleansed, we will hear the voice of God calling us to service.
5. Then we must say, "Here am I; send me."
6. Then we will be commissioned to tell what the Lord hath done for us.

To have this experience

1. We must repent of our sins—sins of the flesh and of the spirit.
2. We must believe in Jesus as the Saviour and Hope of the world.
3. We must believe that He is alive, and in the hearts of those who love Him.
4. We must take Him as our personal Saviour and have His mind and His spirit within us.
5. We must witness to this faith of ours.

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SHEPHERDS

Vol. 4—No. 10 July, 1950

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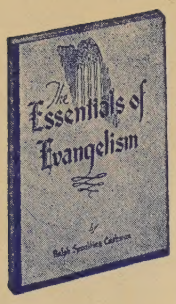

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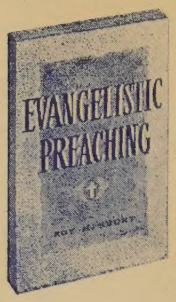

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The Successful Revival

Make Yours a "Reaching Revival"

SUMMERTIME is here with its own peculiar contribution to the harvest of souls for the Kingdom. During the months of this season revivals will be held all across our nation. Many ministers and congregations depend heavily upon summer revivals for an ingathering in membership.

This year we shall be watching with keener interest than ever the results of these protracted preaching endeavors, and we shall be praying that the victory for righteousness will be great. Everything we can do for the cause we must do with earnestness and devotion.

Summer Revivals

In the case of summer revivals we feel that the use of personal visitation will make the spiritual results more effective. Where visitation is done, there will be a more cooperative and gracious relationship between the pastor, congregation, and new converts and greater accomplishments will be guaranteed. It was the Master's way. "As thou hast sent me into the world, even so have I also sent them into the world."

"I have discovered the secret for my summer revival," said a pastor of a four-point circuit. "I call it a 'Reaching Revival,' and the more we reach out the greater success we have."

When asked what he meant, he replied that people were making Christian commitments in the church services because they had been personally called upon and most of them won for Christ prior to the services. Evangelism in the homes makes possible an evangelism in the church. He indicated a fact that further study proves true: that all successful revivals of the past have been implemented by personal workers.

Many years ago there was a wonderful revival in the old home church. The evangelist came and preached powerful, appealing sermons. The people came to the altar, made their confessions, and united with the church in large numbers. But, like every successful revival in those days, the "advance man" had arrived two weeks before, had set up two groups, first the cottage prayer meetings, and second the band of personal workers. For these two weeks in the homes the members prayed by name for certain individuals whom they hoped could be won.

During the revival the personal workers met prior to the services for instruction, prayer, and assignments to certain unsaved persons. The following day the personal workers would go to stores, out to the man doing chores in the barn, and to the home, to urge acceptance of Christ. At the services when the call was given, people would step across the aisle and ask their neighbors to make the supreme decision. Then as the preacher made his appeal those who had yielded to the persuasion of the personal workers and those "under conviction" came forward for prayer or to "give the preacher their hands" indicating their faith in Christ. Even with the mood of expectancy and the strong preaching *there would have been no great revivals "in those days" without the help of personal workers.*

The reason for the failure of the average revival today, where converts are not being won, is that there are no personal workers and no personal solicitation. Successful revivals today are undergirded by dedicated Christian visiting.

Two Plans

God in His providence has given into our hands a method of using laymen to implement the power of special services. The program which our churches have used in visitation evangelism prepares them for revivals this summer. If the teams of trained workers are used by the pastors, success will follow. There are two plans of coupling visitation evangelism with the revival meeting.

The first plan is to have a four-day visitation evangelism program the week *preceding* the revival. The plan begins with a supper, renewed or repeated training for a half hour, then the teams go out two by two—for *one purpose, to get Christian decisions.* The great danger is that the visitors will merely ask people to attend the revival. This is not the primary purpose. The visitors should seek to win people *to accept Christ* and secure consent to join the church. That is just what the personal workers used to do. When the decision is made, then the converts are invited to attend the revival services and make public their decisions. If the visitors do not secure a decision, the prospect should be encouraged to attend the revival services, where under the influence of the preaching the Holy Spirit may renew the appeal.

One pastor said, "Because of the work of our teams we gave the invitation Monday night, and, to everyone's surprise, six people came forward, including two whom we had not expected. So from the first day our revival was on." This plan of having a visitation program prior to the revival is probably the best.

The second plan is to use the trained visitors during the period of the revival services. The workers meet each night following the church service for instruction by the pastor, make reports of the previous day's visiting, and receive assignments of prospects to be visited. The calls may be made during the day, preferably the afternoon and during the *hour* prior to the evening church service. At that hour more people will be found at home, more families will be together than at any other time. Thus a greater opportunity will exist for the efforts of the visitors to be fruitful.

Revivals in this year of the Advance will win people to Christ in proportion to the hard work both pastor and people give to visiting from house to house. This is the testimony of those who have combined visitation and preaching and have accomplished miraculous results.

Seven Essentials of a Real Revival

By G. Ray Jordan, Professor of Homiletics, Candler School of Theology

A sign used during the Quad-Cities Evangelistic Advance. Headquarters for the campaign were in First Methodist Church, Moline, Illinois.

G. Ray Jordan, author of this message, as he spoke to the ministers attending the E. V. Moorman School of Evangelistic Preaching in First Methodist Church, Moline. The school was held simultaneously with the Quad-Cities Evangelistic Advance.

THERE are certain positive values with which we cannot possibly dispense if we would rebuild our crumbling, chaotic world. Any genuine experience of religion must go down to the roots of life, both to discover and to create them. It must reach to the very depths of personal experience. It must take in its sweep the complete welfare of humanity, specifically cultivating those characteristics that are of abiding worth in the sight of God.

1 Certainly **mental integrity** is one of these. There is no substitute for this *sine qua non* of Christianity. Nothing permanent is possible when people are not willing, with perfect candor and unswerving loyalty, to think through to honest conclusions the problems which concern them. There is an intolerance at the center of Christian tolerance. The devotees of Christ follow truth and love with unswerving devotion.

2 Those who help usher in the coming revival must have **moral discrimination.** Man will be considered more important than things, no matter what or where they are, or how beautiful and "inspiring." The welfare of man must rate above all sorts of pleasure-producing experiences. When Boston's Cocoanut Grove night club went up in flames, 492 lives were lost. The irony of this tragedy was that the liquor vaults were fireproof. "Two days after the fire, two huge van-loads of liquor were taken from the charred and blackened night club by the Salvage Bureau of the Boston Board of Fire Underwriters. Case after case of the finest wines and champagnes were carried to waiting trucks and, so far as could be observed, not a case was fire scorched or water marked. The liquor was safe—but 492 people not so fortunate, died that night." So reported a "secular" periodical. The item was more powerful than many "religious" messages in denominational journals.

A revival that merely touches the good feelings of people and does not change our moral standards will be of little use. We need not bother with it. It is not worth our attention. It has no power.

Certainly any revival that has abiding quality must be ethical in the full Christian meaning. If it does not affect the character of all our human relationships, it will have no real significance. Mere brilliance, or mere social prestige, or mere political power which are touched only by surface emotionalism will be of little help. There must be something so radical that it will impart the desire and the power to adjust ourselves to all our fellow men in the spirit of Christ.

It is generally agreed that Aaron Burr was one of the most brilliant men America has ever produced. His grandfather was Jonathan Edwards, considered by some to have had the keenest mind Yale has ever claimed. His father was the president of Princeton. Aaron Burr himself graduated from Princeton with the highest marks any student in

that college had received up to that time. He was talented and personally attractive. He might, indeed, have held a place in history comparable to that of Washington or Jefferson or John Quincy Adams. But he proved disloyal to his friend Washington. He quarreled with Alexander Hamilton and killed him in a duel. He is generally believed—though acquitted in court—to have plotted against his country. He died as a lonely man and was actually despised by most of his fellow Americans.

Aaron Burr is considered the supreme example of a traitor—a man lacking in loyalty. In his heart there was no devotion to the highest and holiest. The only power that could have saved Aaron Burr would have been a radical experience of religion that would have literally transformed all his social and ethical relationships.

What was true of him is just as true of America—and of all other nations. We must Christianize culture and spiritualize statesmanship.

Any religious emphasis worth considering will help us to *recover the faith of Christ.* As Dr. F. R. Barry says, "To a world which merely wants to be saved from the consequences of its own sin and folly," Christianity can have only one thing of its own to say: "Repent!" Too many people today want a brotherly world in which they can remain unbrotherly, a decent world in which they can live indecently. Too many individuals want economic security without spiritual security.

3 Certainly the coming revival must be **biblical.** If it is Christian, it will be Bible-centered. The Bible truth must also be centered in us! Only as our revival message is permeated with the proclamations of the prophets and the teachings of Jesus can it be both constructively practical and redemptively Christian. It will echo the shout of Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8) Its leaders must have the courage of Amos to condemn those who "buy the poor for silver, and the needy for a pair of shoes." (Amos 8:6) All who have a part in it must lift high the teachings of Jesus, happily agreeing that he offers the only standard of personal and national character.

The Sermon on the Mount is for today—and every day. A revival that has power to build a new world will teach us to pray, "Forgive us our trespasses, as we forgive those who trespass against us." "I say not unto thee," declared Jesus, forgive "until seven times: but, until seventy times seven." (Matt. 18:22) Repentance and forgiveness are requisites for any Christian renewal of life. We cannot build a new civilization on the chaotic foundation of hatred, antipathy, and bitterness.

Unfortunately, there are still many people who want to study the Bible sentimentally, objectively, or professionally, without any intention of definitely applying biblical teachings to themselves.

Our moral and spiritual experiences will have abiding significance only when they are *vitally related to the Christ-like God.* When we forsake the Deity of the New Testament, we lose strength for life. We may go along for a while under the impetus of the power generated from some former belief. Even an automobile will run awhile after we cut off the motor. But when it loses its power, it is certain to stop eventually.

4 The coming revival must be based on **reality.** That means it will spring from loyalty and love which are fed by a spirit of genuine regard for humanity. It will not primarily concern the forms of ecclesiasticism. It will rather have to do with the inward simplicity and reality of Christianity.

Sir Wilfred Grenfell tells of an incident following the death of one of the boys at his father's school which forcefully suggests the imperative need for ringing reality in religion. The boy's father was not a member of the Church of England. Because he was a Dissenter, the vicar refused to open the gates of the parish churchyard so that the funeral cortege could enter. It was necessary to lift the coffin over the wall. Since the church was also locked, Sir Wilfred's father conducted the service in the open. Sir Wilfred says that years later he could remember the feeling which came to him as he listened to his father's words spoken at the graveside. He was also profoundly impressed as he watched his father walk down the aisle of the church the following Sunday when the vicar referred to the destructive influence of anything that fostered dissent. Still later, Mr. Grenfell resigned his place at the school for a more difficult position as chaplain at the London Hospital. That made young Wilfred feel the mighty impact of the reality of religion. How, indeed, could he miss it? Here was integrity willing to pay for love of truth and devotion to humanity.

Nothing can take the place of *thoroughgoing genuineness and plain sincerity.* These give meaning to religion. A revival that does not make us aware of our deepest need, that fails to bring a fresh sense of realism, will be worthless.

George Buttrick tells a story concerning a bishop who resolved to act as, in his sermons, he had so often urged his hearers to do. He determined that he would speak to God with straightforward earnestness and simplicity. When he did so, a gentle but holy voice answered: "Yes, what is it?" It is said that the bishop fell dead on the steps of the church! Many of us would be as startled as the bishop if we were to worship with the same simple genuineness of attitude.

Over against the rich young ruler who one day approached Jesus stood a group of intimate friends of the Master. They had little money. That wealthy youth had more than he needed. They had practically none of the goods of life. He had far more than he would ever be able to use. We are fairly sure they had no coats except those which were upon their backs. This rich youth could have outfitted the whole group with a complete wardrobe for each disciple. They had no protection for their feet save the sandals they wore. This young man could have given each of them several pairs of the finest sandals on the Jerusalem market. But while he had never found reality, they possessed it!

Interestingly enough, however, he was aware that he had missed the best that life could give. "What lack I yet?" was the pathetic interrogation that fell from his lips. He must have asked the question with a catch in his voice. His lips were doubtless dry. His tongue probably felt a little swollen as he found it difficult to make the confession. Nevertheless, he knew that he lacked the one great reality, and he had come to the one who alone could give it.

5 Obviously a revival so radical and sweeping as is suggested by the characteristics indicated would also deeply affect our **emotions.** Those moderns who seem to be ashamed of any feeling in their religion are acting most foolishly. Because of the spiritual coldness and literal dullness of the average church, many people are so emotionally starved that they turn to every imaginable direc-

tion to satisfy their hunger. Some go to the movies—and are not disappointed! Others attend athletic events. There they give vent to pent-up feelings with all the vehemence of unrestrained participation. Quite a number seek some extreme and peculiarly warped type of sectarianism. The Church which is so "dignified" that it has abandoned all expressions of devotion has simply lost its soul.

We shall hardly win the sacrificial service of our fellow men unless we appeal to their finest emotions. Hosts of church people—and preachers—are too pompous really to love, and therefore too proud to get down into the mud and scum of things, where we must wrestle for the souls of men if we are ever to win them. Christ was not too dignified, however, to hang on Golgotha's hill, nearly naked, while blood oozed from his head, ran down his hands, and flowed from his side. We may be quite poised as we sing,

> See, from his head, his hands, his feet,
> Sorrow and love flow mingled down:
> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown?

But these are not mere poetic lines to be sung in a lovely cathedral. They describe something that actually happened. It was not stage acting for Jesus. He was demonstrating the divinity of redeeming grace—God's grace and power to save.

We may be well groomed as we stand with phlegmatic indifference, a lovely gold cross dangling from our watch chain. But Jesus wore only a loin cloth as he hung from a crude wooden cross, where he was literally nailed to the pieces of wood, and where he slowly and painfully died for our redemption. He was not thinking of social proprieties as his life ebbed away—in order that we might have eternal life.

Certainly we need culture and scholarship, but scholarship is worthless unless it is part of a genuine spiritual experience, and culture is valuable only to the degree that it is Christlike.

Until we are willing, yes, eager, to pay the price of heaven's persuasive and pulsating power, we may scintillate intellectually and even boastfully refer to our high culture, but we will have no part in the salvation of God's unredeemed children over whom he weeps again today. Indeed, we ourselves are among the same group for whom he prays, though we are obviously not aware of it.

Only when we are deeply moved will we offer ourselves wholeheartedly for the immediate and most obvious needs of the Church and the Kingdom. There are people, as Bishop E. S. Woods says, "who will cheerfully die for the cause, but if you ask them to teach a Sunday-school class will go away in a rage." If someone thinks that is too strong a statement, let him ponder contemporary facts. Millions have recently died for some cause. Yet for ten years the church schools of Protestantism have been declining. We need people who will do small things, and dull things, but "with a large heart and for a great purpose."

On an old Roman coin, found some years ago, there was the figure of an ox standing halfway between an altar and a plow. Underneath the ox were these words: "ready for either." People with this spirit count in the Kingdom of God!

6 If this coming revival is Christian, it will demonstrate the **reality of Christ,** both within and without the Church.

A number of years ago the historic People's Church in downtown St. Paul caught fire. The firemen fought furiously in sub-zero weather at two o'clock on a Good Friday morning but their efforts were practically futile. Among the church's art treasures was an exact copy of Thorvaldsen's "The Appealing Christ." Almost miraculously, this lovely Italian marble statue was unharmed. It was taken out in front of the building, and for a while it stood in the street against a background of destruction. Flares were put around it to warn motorists. Hundreds of people who had not known it was in the church saw the statue for the first time. Many of them had not even heard of it. The crowd which passed the church did not know Christ was there! The coming revival will keep Christ in the Church, but it will also take him out where the masses are, and then bring them to the Church and to him.

7 If it has permanency, this renewal of grace will become an integral part of the **Church Universal.** It will not be just a tent affair. If there are tents where it can gain force, let us be thankful for them. If there are public halls where the message can be sounded, let us use them. If there are tabernacles where preachers can effectively proclaim the eternal truth, let us fill them. But this revival must be more than a tent meeting or a tabernacle crowded with hearers. It must be of the Church and *by* the Church, under the grace of God! It must be *for* the Kingdom of Heaven.

This is the substance of one of the messages delivered at the Quad-Cities Evangelistic Advance, First Methodist Church, Moline, Illinois.

This message and others relative to revivals may be found in Dr. Jordan's book, *The Emerging Revival.* (Abingdon-Cokesbury, $1.75)

Numerical Results

of the

Quad-Cities Evangelistic Advance

Davenport—Moline—East Moline—Rock Island

April 12-26

Incomplete report as of the day following the program: 1,179 first decisions and 985 reinstatements, making a total of 2,164 decisions.

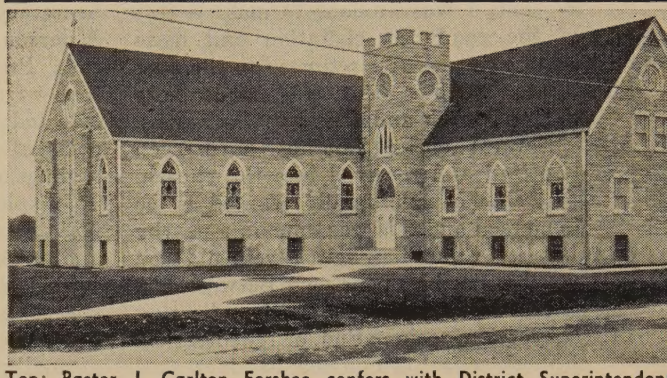
A complete article on this campaign will appear in the next issue of *Shepherds.*

Harry Denman
Will Speak on "The Methodist Hour"

The 1950 series of THE METHODIST HOUR broadcasts will be introduced with a special evangelistic sermon by Dr. Harry Denman, Sunday morning, June 25 on the 120 station hook-up of the Southern Religious Radio Conference. His subject will be, "Whosoever Will." Tieing in with the fall emphasis on The Advance for Christ and His Church, THE METHODIST HOUR will present a three-month series during July, August and September entitled "The Gifts of the Church." Broadcast time for these programs is 8:30 Eastern Standard Time and 7:30 Central Standard Time on Sunday morning. *Shepherds* will carry the complete list of speakers in the next issue.

New Life for a New Church

By J. Carlton Forshee, Pastor



Top: Pastor J. Carlton Forshee confers with District Superintendent E. Arnold Clegg about plans for the Preaching Mission.
Bottom: The new Morton Memorial Church.

EVANGELISM, both public and personal, has brought new life to the Morton Memorial Methodist Church, recently relocated from downtown Jeffersonville, Indiana, to suburban Clarksville. The new $70,000 stone-veneered, two-unit edifice, consisting of a sanctuary, seating 250, and an educational unit with 15 classrooms, was formally opened for worship on January 8, 1950. The project is the first "Advance Special" in the Indiana Conference to reach completion.

Under the leadership of Joseph Brookshire, an approved evangelist of The Methodist Church, a two weeks' Preaching Mission was recently conducted. Extensive visitation was coupled with public services. Both the visitation and the services were enthusiastically received. Seventeen teams of laymen went out, two-by-two, to participate in the visitation evangelism. Like the disciples of Jesus' day, our laymen came back with joy in their own hearts, realizing that Christ was doing something for themselves, as well as for those whom they visited. The results were amazing as laymen came in to tell of their experiences of inviting men and women and young people to "Come with Us to Christ."

The community into which the Morton Memorial Church was relocated is like the average postwar community: it is made up of people from all denominations, and, of course, many who never belonged to the Church. The visitation was centered primarily on the Methodist preference families and other interested prospects. When the final count was made of the new members received, the figures stood at 47. This was an increase in membership of approximately 17 per cent. Along with Methodists from other communities who were transferring their church letter came Baptists, Lutherans, Disciples of Christ and many who had never made a profession of faith in Christ. The new converts ranged all the way from seven to seventy years of age.

As a result of the effective visitation evangelism and the Preaching Mission there were 35 first decisions; 31 rededications; 47 additions to the membership of the church and 22 family altars established. The effectiveness of the Preaching Mission goes far beyond these immediate results, for the life of the church school has changed, climbing from an average attendance of 100 to over 200. Likewise the Sunday worship services have doubled in numbers and this has doubled the offerings for the church.

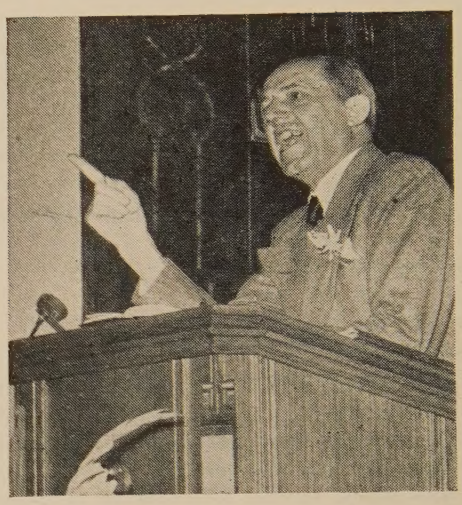
Perhaps, best of all, our laymen have a new vision. Our laymen are eager to go out into the hundred or more homes now on our prospective files to present the claims of Christ and His Church.

With continued effective visitation the membership of the church should climb from the original 300 to 600 or 700 within the next 12 to 20 months!

The group received on the Sunday morning closing the Preaching Mission. Another group, almost as large, joined the church at the evening service the same day. Evangelist for the Mis-

Combination Evangelism Works

By Fred B. Wyand, Pastor, Hinton, W. Va.
Member of the Northeastern Jurisdiction
Board of Evangelism



Fred B. Wyand, pastor, Hinton, Virginia, preaching to a capacity congregation during a successful "combination" revival.

FORMERLY a District Superintendent, I was anxious to make a test of the combined visitation and mass evangelism when I returned to the pastorate. Such a test was made here during March and I find that it works.

Several entire families have been baptized and received into the church. (Parents of one family wanted to be immersed and this was done in a nearby Baptist Church. Their 5-year-old son was baptized by pouring.) Between 250 and 300 persons signed cards indicating conversion, reclamation, or rededication. Church-school attendance has increased to 351 as compared with 278 a year ago.

Lay visitation, two by-two, was held the first four nights of the two weeks' meeting. Forrest Reynolds, District Secretary of Evangelism and pastor at Alderson, West Virginia, led the visitation. Professor Emmons Lyttle, baritone from Lebanon, Pennsylvania, directed the choir and led the congregational singing while I delivered the nightly messages.

In spite of bad weather almost every night, we had capacity congregations and on the last week night people were turned away because every available space—in the aisles, vestibules, and everywhere else—was full. The church normally seats about 500 persons.

Members of long standing said it was a near Pentecost and the greatest sight they had ever seen.

We can have revivals anywhere if we plan them and work and pray at the job. We began our plans the first week of January, built up the prayer meeting to 110 praying for the services, and I preached every Sunday along evangelistic lines.

Part of the capacity congregation during the nightly song services of the meeting. Professor Emmons Lyttle, of Lebanon, Pennsylvania, led the singing, and the pastor delivered the evangelistic messages. Visitation evangelism helped make this revival a success.

The Revival Itself

This is the third and final article in a series by W. A. Tyson, Pastor, Crawford Street Methodist Church, Vicksburg, Mississippi

AS we consider the church program, naturally there is a great amount of thought about the several factors which go to make up a successful revival. One of them is the date, which must be carefully chosen. Another is the name by which the revival effort will be known. In some places the name "revival" does not carry weight. In that event it will be well to use such a name as "The Days of Spiritual Renewal," or "Preaching Mission," or "The Days of Spiritual Refreshing," or "A Season of Power," or some other title which will strike a popular chord in the community.

Publicity needs to come long before the revival date. It can take the form of letters to the members or to the entire community, newspaper stories, newspaper advertising that is attractively designed and well worded, placards in windows (not just one to the window, but in many windows and many of them, dozens and maybe hundreds), lay speakers (never over four minutes), radio announcements, printed dodgers—any and all of these, making sure that they are attractively designed and well worded.

When the services have started it is well to have some unusual feature that the folks will talk about. If neighbor talks to neighbor that means the revival is brought to their attention. Fairly well-established tradition tells of the prophet disrobing in public in order to attract a crowd, to whom he preached after they were gathered. No such thing as that is indicated; the revival service may get well out of the rut, but it must not do things which are repulsive, even bordering upon the sacrilegious.

In the past one of our evangelists wore formal clothes, chewed gum, and sat in a porch rocking chair in the pulpit. Strange to say, this outlandish procedure got a good crowd. The only hitch: he did nothing with the crowd after they came.

People like to sing, even those like George Jessel of the entertainment (sometimes questionable) world, whose friends recommended that New York City's mayor present him with the off-key to the city. Spirited music is indicated, with everyone coaxed into trying to sing (even the noise makers who are off-key). Solos, quartets, choruses and the like are good (when they are good), but should never be too long or too frequent. It is no time to conduct a singing school, nor for the leader to interject any sort of comment, except in an emergency. Draggy, slow-time music is out of order. If the group will not sing on the second stanza, and seems not interested in the chosen song, change, right then. Do not play a long introductory to a song, except for those that are not known to the congregation.

Let the purely catchy songs of rhythm and spirit come first in order to wake up the crowd and get attention; let the deeper more substantial songs of the gospel be used in at least two songs before the sermon—songs of repentance, or forgiveness, or love, or devotion, etc.—and be sure that they are sung with feeling and spirit. Never, never be draggy or too slow.

What Kind of Evangelist?

"How can they hear without a preacher?" is a pertinent New Testament question. And what sort of a preacher shall we have? Emphatically we do not want any evangelist who is hipped on any question. We very much object to any evangelist or preacher who criticizes the church and the ministry and drives home his criticism with emotional power. A revival is no place to institute any church reform (who made the evangelist wise enough to say whether the reform is needed?); it is a place to save sinners and to inspire those already Christian. We do not want an evangelist who is a braggart, always dealing in big figures, which sometimes are close to imaginary. We do not want an evangelist who is never satisfied with his offering, a man who tells us he has a note to pay, or a missionary to support, or young people to send to college, or a paper or a magazine to keep going in the interest of truth, or a car to buy, or a home to buy, or—what have you?—stuff that we hear from many of them. So do we have the same obligations, which have no direct relation to the value of the service rendered. These things tend to make a side line out of the revival. They may be good, but they are out of place in the revival.

Above all things we want a man who can preach; let him know how to present the wrath of God (if there is any such thing), but by all means let him know how to present the love of God and the attractiveness of the Christian experience, and the blessings of church membership which affords opportunity to serve God and humanity.

The evangelist needs to be straight on his theology and the technique of a lasting revival. It is unwise to plant doubt in the heart of anyone because he cannot tell the date of his conversion. It is far more important to know *that you ARE* saved than it is to know *when you WERE* saved, and this is the good old doctrine of The Methodist Church, known as the Witness of the Spirit.

A trumpet with an uncertain note will not bring conversion, nor will it stimulate those already saved. The preaching must present the tragedy of sin, the necessity of confession to God, the matter of trusting Him to keep his promises, the necessity to reform. The sermon must inspire with the thought of God's kindness, forgiveness, and the joys and privileges of the Christian life and church membership.

Christians Must Become Church Members

Evangelists and pastors need to get rid of the fallacy expressed in "We are not after making church members—we are after making Christians." If the church is not holy,

and if God did not mean for us to be a part of it, then we are all charlatans, mountebanks, frauds. But that is nonsense. If the church vows are sincerely taken, if a soul speaks the truth when he assumes the church vows, he is a Christian. If he is a Christian he becomes a church member, or he soon will not be a Christian. Let the inspired preacher proclaim the gospel truth, urge people to accept Christ, and likewise urge them to unite with the church.

Propositions are of doubtful value in many places; those churches which are growing most rapidly do not have them. However, we are not quite ready to abolish propositions for all times and places. When they are made, they should be courteous; they should not close doors on sincere people; they should not embarrass folks. About the only great value in them will be to help remove confusion through a process of guiding the penitent into confession *and* faith.

The manner of responding to a proposition is varied, and each response has its proper indication. People may respond by coming to the altar, by standing, by raising the hand, by bowing the head in the pew, or by a silent response with no outward indication, which is sometimes quite powerful. For the last named response it is effective to read or quote Matt. 6:6, and explain that this is what the entire congregation is about to do, with none but God knowing the heart, with all heads bowed in reverence, respect and we hope response; this sort of thing silently repeated for twenty times in a revival has had some unusual results.

A very successful method of making a proposition is to invite people to come and kneel at the altar and say a prayer. Explain to them that it is very much like taking communion in The Methodist Church. Do not ask them to remain for any specified length of time. Let them understand thoroughly that they can come and pray as long as they like. A number of our most successful evangelistic preachers have used this for sometime. They report the method as being very successful.

By all means the evangelist will find some good way to bring an open confession of and a public stand for the new life, the changed heart. That can be done by joining the church; it can be done by getting to work for the church, accepting some job in its organization; sometimes it is done by signing a card of confession and acceptance, which card must not be allowed to go unnoticed by the pastor and church.

Getting the New Christian Started

New members must be carefully assimilated by the church; many of them can and will become powerful workers; many of them will go back into sin if they are not assimilated. There are several ways of doing this. Here is one method:

The name of the new member is read to the congregation and is carried in the church bulletin on the first Sunday after the membership is received by certificate, or after the new member has been received by confession of faith. On Monday a letter is written to the new member by the chairman of the Official Board; it is a letter of welcome and of friendliness, of encouragement and of congratulation. Say nothing about one's duty, or finances, or connection with any part of the church program. It is primarily a letter of friendship and welcome.

During the week the proper Sunday school classes will see that each member of the family, particularly the new member, is visited and invited to Sunday school. The Woman's Society will visit the women and invite them to join, and arrange for someone to call for each one the first time attending a circle. The Men's Club and other organizations for men will do the same thing—and so on down even to the wee baby, who goes on the Cradle Roll. Repeat the visits a time or so—touching each member of the family in some way.

Let the treasurer check all of these sources to be sure the proper contacts have been made. Then let him write a letter (usually three to five weeks after the person joins) to the head of the family, or to the single person where there is no family, explaining that the church is financed by weekly offerings brought to church on Sunday. Enclose a copy of the budget, and a pledge card; advise that a carton of weekly offering envelopes are being mailed; ask that the pledge card be signed and put in the offering the following Sunday. Wait for three weeks; if there is no response in that time, then it is in order to call in person and ask for a pledge.

When the several members of the family are visited it is well to find out if any of them will teach, or sing in the choir, or play for a Sunday school class. Be sure to report to the pastor and to the proper church officer the kind of work that can and possibly will be done. Those directing the church program will carefully list such names, and they will be sure to find some work for them to do.

At the close of the revival it is well to ask all of those who have joined on profession of faith to meet the pastor for a period of instruction upon the meaning of the church vows. This includes both adults and children. They will partially understand the meaning of the vows, even if they are not instructed, but they will understand much better after a period of teaching.

It is important to follow the ritual when members are baptized or received into the church. Do not be too hasty; do not slur over any part of it, but make the whole reception clear, distinct, impressive. This is one of the most important events in the life of anyone, and it needs to be thorough, complete, and emphasized, even if the preacher has a good sermon which must be omitted, or shortened, or changed.

After the Revival

When the revival has closed, and when the new members have been received, assimilated, and all things seem to have settled down to normal, even then it is in order to preach evangelistic sermons from time to time. Every sermon, even those which are rather on the side of teaching, can have a warm appeal to the heart; in that sense it will be evangelistic. Let the door of the church be opened every Sunday. Many, many times not a soul will join. Some of the times there will be several to unite with the church. It is well to express the invitation and to place the responsibility upon the person who is not a church member.

Scolding the people will not help; the revival and the work done in it may be far from what you want it to be; it will never be perfect. It is not fair to those whose hearts were right, and who did the best they could. If there are many who are blameworthy, they will not be reached by scolding; they will only become defiant. It is not such a good recommendation on one's own religion and of one's own faith, when he scolds, because he does not know what has been done. Man is nearly always a poor judge.

Run your meeting with all of the enthusiasm and faith that you can command. Do the best you can. When it is over, whatever the degree of success or thought-to-be failure, begin to look forward to next time, and begin immediately to plan the next revival, not too near, and not too far distant.

Swedish Edition Appears

The Upper Room in another Foreign Language

Rev. G. Henrikssen of Stockholm, editor and translator of RAIT KURS, the Swedish language edition of *The Upper Room*, presents the first copy to Bishop Theodore Arvidson while Eric Stapelberg, manager of the Book Concern of The Methodist Church in Sweden, looks on.

One-Fifth of a Day's Work

by Pedro Zottelle, Pastor

First Methodist Church, Santiago, Chili

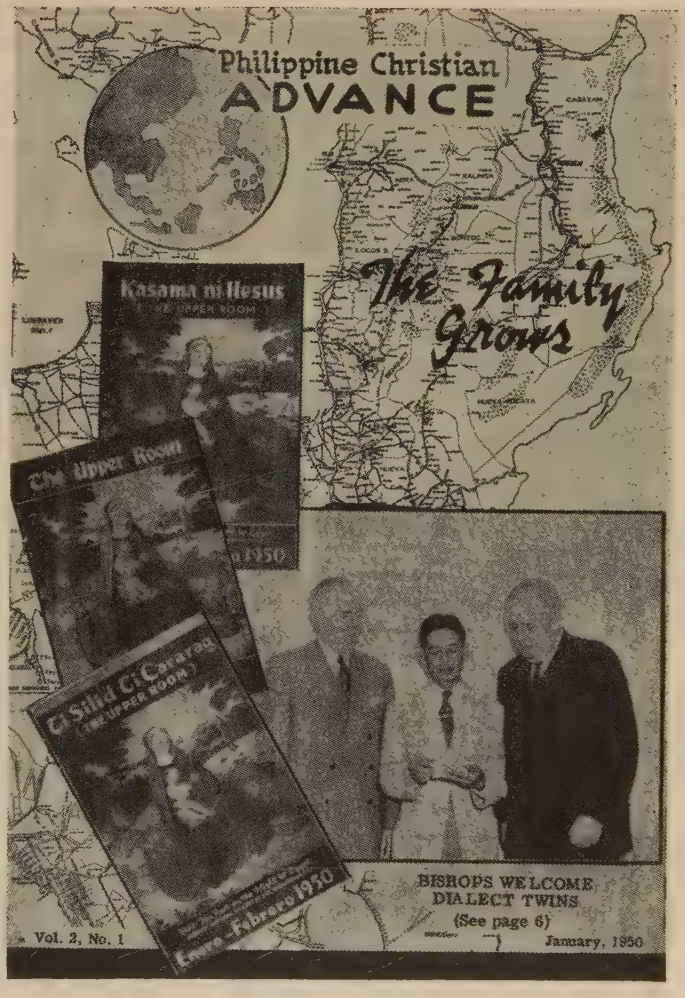
"I am greatly interested in promoting the widest distribution of this magnificent devotional. Personally, I would be willing to become myself responsible for the distribution through my church, The First Methodist Church, Santiago, Chile, if we could sell each copy at a more convenient price for us. You see, with the depreciation of the Chilean peso, the cost of every copy has risen to $10 Chilean peso, or 1/5 of the salary of a day's work of any of our humble members who like this devotional guide.

"If you could secure a special donation from some group, or person, interested in the advancement of the Kingdom of our Lord through the use of El Aposento Alto that might permit us to sell the Spanish copy at $2 Chilean pesos, I am sure that we could sell some 5,000 copies through the Methodist local churches.

"The color edition is simply a blessing. We feel Christianly proud of this great work. In my visit to hospitals, I distribute free old copies and the sick eagerly request more copies. I feel that El Aposento Alto is a powerful assistant pastor to me."

EL APOSENTO ALTO, the Spanish edition of THE UPPER ROOM, is widely circulated throughout Latin America. The exchange rates and the cost of shipping make it impossible for many people to pay the cost of the publication which in America is available for only five cents.

Perhaps there are individuals, or groups such as Sunday school classes, that would like to make a project of the encouragement of daily devotions in some situation such as this. The cost of EL APOSENTO ALTO delivered in Chile is seven cents per copy. One hundred copies can be sent for $7.00 or five hundred for $35.00.



The cover of the January number of the *Philippine Christian Advance* used this dramatic way to introduce the two new editions of THE UPPER ROOM published in Tagalog and Ilocano. The report now is that a third Philippine dialect edition is already in process, Cebuano. Application has also been made by the Methodists in Norway for an edition in Norwegian. This will bring the total number of editions to fourteen.

The "100 Plan"

OF CHURCH ATTENDANCE

By Paul E. Stevens, Pastor

Pecatonica, Illinois

EVERY time I planned a special series of evangelistic meetings, I was puzzled with the brain-racking problem of "getting the people out." Even if I had a special speaker; a song leader who could thrill the audience; or planned for "special nights," the booga-boo of a "slim crowd" always became the fly in the ointment.

One might have a good message, have all the arrangements timed correctly and be so filled with the Spirit that he could face anything, then enter the service facing a small attendance. What I wanted more than anything else, during the meetings at least, was a regular full attendance *every night* of the meeting.

I began to think of my membership. There were the names in the Record Book. How could I awaken the unawakened and arouse the unaroused? I mulled over "numbers" again and again. Suddenly it appeared to me that if I should pick out 10 names for each night of the meeting, asking each to bring 9 others, this would insure us *at least* 100 persons *every* night. Even though 100 would not tax the seating capacity, it would be a step in the right direction. Then I took these steps to inaugurate the Plan:

1. SELECTING THE CAPTAINS:

The first time I tried this 100 Plan was during a two-week evangelistic campaign. It was to continue at least 13 nights. Therefore, I would need 130 captains, 10 each night. Next, I thumbed through my record, selecting the 130 most dependable members, composed of both youth and adults. For children and youth rallied to the cause also. (Churches which do not have 130 members might use their constituency as a supplement. I have often called upon non-members, and they responded nicely. The important thing is to have 10 captains for each night.) After this, I proceeded to allocate the dates.

2. ALLOCATING THE DATES:

For instance if the services were to begin March 19, and end April 1 (which were the actual dates used in 1945) it would make 13 nights. I divided the 130 names into groups of 10's, writing a definite date for each group. I was careful to place only the most dependable captains on the first night. Care should be exercised in placing not more than one member of a family on a certain date; this eliminates undue competition and encourages effort.

3. ADVERTISING THE MEETINGS:

Thus far, the pastor talked it over with the church officials and the Evangelistic Committee. The next task was to reveal to the captains their job. A letter was written to each captain emphasizing the following items: "I have a little plan, by which, with your cooperation, we may see at least *100 present at every church service during the campaign.*

"The plan is simply this: I have chosen 130 captains (they feel honored to know they are 'chosen') from our membership list, 10 for each night of our meeting (a 13-night meeting). Each of the 10 simply engages nine others for *one night only* throughout the meeting. It is quite simple. If each of the ten captains brings nine others, that means 100 in church each night.

Here are the rules:

1. Your date is ————————
2. Call, write, or see nine others to come and sit in your pew, or otherwise, with you on the above date. Bring big, little, old or young; members or non-members.
3. Contact them ahead of time, so your date will take precedence over others.
4. We require you to come on only one night.
5. During the service each night the names of the ten captains are called, and they "stand and are counted," together with those they bring.
6. The list of captains, together with their dates, will be placed in the vestibule (or some prominent place).
7. A list of all the other members, not captains, are posted, from which you may choose.
8. Captains with the *same date* may not count for each other.

Self-addressed cards marked "O.K." to indicate acceptance are enclosed with this letter. This card can be addressed to the pastor. Besides these letters and cards, 130 more cards are printed with the simplified rules, name of captain, date, Scripture reference, Luke 17:17, at the bottom to be mailed each day to remind them of their date.

Of course, the newspaper and church bulletin are used for publicity.

The plan may also be used to increase Sunday attendance. For our 1949 meeting we began on Laymen's Sunday, February 27, which gave both church and the laymen a good "take off" to use the plan for eight Sundays including Easter. I had a church full of people on those Sundays. Seemingly, greater benefits are derived this way because more time is allowed the captains. Larger churches might select more captains per Sunday, or per night. My choir sang more lustily, and, the people asked, "Why can't we go on with this after Easter?"

Instead of obtaining the required nine, most of them try to out-do the others (one woman brought 38 one Sunday). There is something electrical, something contagious in the scheme—a large crowd is attractive. It is essentially the laymen that suddenly become personal workers in inviting others to the House of God. One woman was overheard to say, "We had intended to visit Aunt ——— next Sunday, but I am tied up to go to Church until Easter!"

Everyone an Evangelist

By Barber Waters, Pastor
Watertown, New York

PLEASE don't ask me to call on anyone in our program of evangelism," is a statement that is commonly heard by the pastor. Very often it is made by the finest people in the church, the ones who are best equipped by temperament and social ability to do the work of evangelism. They will continue, "You can call on me for almost any work in the church. I want to be loyal, but evangelism is just out. I know my limitations."

The saddest part of this attitude is that the church often loses its best workers at the most critical point in its program. I am of the opinion that everyone in the church can become an evangelist and participate in the evangelistic program, when he understands its goals and methods for obtaining them.

In winning souls for Christ and His Church, we are seeking to lead them from one position to another. We want to get them, so to speak, from Dan down to Beersheba, from the Dan of self-centered living to the Beersheba of Christ-centered living and activity in the Christian program.

I believe that when a person signs a card accepting Christ, or registers the same decision at the altar, he is doing the most sacred thing he has ever done. He is very sincere in his desire to honor Christ and to belong to Him and His Church. But as sacred as that decision is, it often becomes a lost, noble impulse unless the new Christian is built into the life of the Church, comes to share its Christian idealism, and with others in the household of faith, promotes the Christian program in the world.

If the convert is left alone in his old activities and associations, he will naturally continue to express himself in an unchristian manner. He must be introduced to the life of the Christian. He must learn to appreciate the stimulation to spiritual living that comes from worship with his fellow Christians. He must be brought into the fellowship of believers. He must become acquainted with the educational and missionary programs of his Church. He must discover the joy of working with other Christians in the program of making the mind of Christ the mind of the world.

The Greatest Service

In short, evangelism is bringing a person from his self-centered position into the position where he has fellowship with Christ and His followers, and into a Christian program. Whoever leads that person into the fellowship of the Church and into that Christian program has done him the greatest imaginable service. Whoever accomplishes that is a good evangelist.

Not very much has happened in the life of the convert until this transition has been made. If it is made at the time the convert accepts Christ, all is well, but sooner or later, if the decision is to be meaningful, that transition has to take place.

It is easy to see, now, how everyone can become an evangelist. One doesn't have to be skilled in order to bring someone into the fellowship of a Christian group and into Christian activities. All he really needs is enough love for his fellow men to want to share with them the good things that he enjoys. With that love and concern for a neighbor, it isn't difficult to invite him to come down to the church and participate in its worship program and Christian activities. Anyone, if his heart is warm, can bring the children in his community to Sunday school with him. You are an evangelist when you bring your friends into the fellowship of the Church. Christ is the center of that fellowship, and they will surely relate themselves to Him even as they relate themselves to His followers.

Since this is good evangelism, every friendship, every church organization becomes a door that leads into the Church and God's Kingdom of blessedness. Every member of the Woman's Society of Christian Service can go to the phone and call a neighbor and say, "We are having wonderful times in our Woman's Organization. May I pick you up next Wednesday afternoon. It isn't out of my way at all, and we have the kind of a program which I know you will appreciate." There is the door to the Kingdom. The men in the Brotherhood can likewise bring a neighbor with them to a meeting. Everyone in the church can work at this kind of evangelism. The Youth Fellowship can become a wonderful door by which young people may enter the Christian life.

Someone may object to this method by saying that Christ should be accepted in a formal way. That is true. However, when a person has entered the life and the experiences of the church, it is very natural for the pastor to speak to him about accepting Christ openly and joining the Church. And the person concerned will find it natural for him to accept that invitation.

A Personal Experience

A father came to me when I was a very young and inexperienced minister and told me that his son was drinking, keeping bad company, and so wasting his wages that he couldn't buy himself clothes. The father said that he wasn't a Methodist but that he had faith in our church in doing something for his son.

I made a study of the nature of the boy, then I got the young men of my church to bring him to our church activities. In a short time, he was in a Sunday school class. In six months I asked him to accept Christ and to join the Church. He was glad to do so, and today after many years, he is a pillar

Harry Denman, executive secretary of the General Board of Evangelism, as he preached at an outdoor service last summer in Leesburg, Florida. The occasion was one of the youth workcamps, sponsored by the Board. Ten such workcamps are scheduled this summer.

in the church, the husband of one of the church girls, and is bringing up his family in the church. He has never touched drink since he was swallowed up by the fellowship of that gracious church group.

You can add to this illustration a hundredfold if you will just stop to think about the people who are working the hardest in the church.

When Jesus was seeking disciples, he didn't approach them in a way that might frighten them. He said, "Follow me." Their salvation lay in their following, and in helping Him accomplish among men God's eternal purpose for them.

You can get people to follow you into the same work. Tell folks in your community that you have the best minister in the Conference, the finest Sunday school, and the best fellowship. Bring them with you, and they will meet your Christ and the pastor can lead them into the formal recognition of Christ as their Saviour.

Everyone Can Make Calls

But I believe that everyone in the church can make calls in the interest of obtaining decisions. If you have a love for people, all you need then is a method of making a natural approach. You don't need to go to people and question their sincerity or their spiritual life. You can drop into a home and say, "We have come from our church to visit a minute with you about it. We are having some wonderful times, and we are doing some pretty fine things. We would like to have you come with us and help us in our program." At this point you can make your approach Christ-centered rather than church-centered by saying, "Of course, we know that we aren't perfect society. We are pretty poor folks as far as goodness is concerned, but there is One among us who is perfect, and that is Christ. We aren't asking you to join us, but Him, and with us become followers of Him."

You haven't suggested that you think that you are better; you haven't hinted that you think that they are unchristian. You have asked them to enter your fellowship and the fellowship of your Christ, and you have put Christ first.

After all, evangelism is so loving people that you want them to share your best with you. When you care enough to want them to sit at the table at the church supper with you, to sit in the official board with you, to enter every activity that you enjoy with you, you are on the road to becoming God's good evangelist.

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We Need a New Kind of Revival

By C. H. Witt, Retired Pastor

Red Bluff, California

ONE of the favorite texts for revival preaching is II Chronicles 7:14: "If my people which are called by my name, shall humble themselves, and pray, and seek my face; then will I hear from heaven, and will forgive their sin, and will heal their land." While this text is often used, many folks who use it fail to see that the text would be true *"only if there were repentance on the part of the whole nation."* That is still true today, but even in a wider radius. The whole world needs a revival.

I just read this week that only 10 per cent of Californians go to church. America needs a revival. This state needs a revival. This community needs a revival. This city needs a revival. This church needs a revival. You need a revival.

But the revival that is needed is not going to be carried on in the same way, by the same methods, with the same results as the so-called old-fashioned revival of our childhood days. Frankly, no such revival can be expected. *The sort of revival that can be expected* is a new kind of revival.

We are not having the so-called old-fashioned revival any longer except in certain very rare types of communities which are growing fewer and fewer in this modern urban, industrial age. The church is no longer the community center it once was—where folks gathered on Sunday to hear the latest gossip, plan the entertainments of the week, and meet the neighbors for Sunday dinner. No longer is the schoolhouse next to the church. No longer does the church enter into the major activities of the community. Church is where preaching and Sunday school are held. The church, as a meetinghouse for the lodge, the Grange, the school, and the political meeting is a thing of the past. The mass of the people *do not have to go* to church. The folks that used to have no place but church to go on Sunday have plenty of other places to go in this year of 1949. People who do come to church, come now because they really want to come. The other folks who want to go to other places, go.

So, the old-fashioned revival where everybody in the community went at least two weeks a year is a thing of the past. That sort of revival does not seem to succeed any longer for a number of reasons: first, there are other places for sinners to go; second, the sinner knows the tricks of the revivalist and he does not propose to get caught; third, the sinner knows that there are worse sins than the trinity of sins the revivalist denounced and he has lost respect for such a gospel; fourth, in an age of excitement with airplanes flying overhead, automobiles whizzing by at 80 and radio plays put on by Hollywood's best, the average sermon seems a pretty dull affair; lastly, folks refuse to be scared any longer by the literal interpretations of hell-fire damnation and the "second coming" gospel, and the sinner just does not think he is a sinner any longer —he has vanished from the American scene.

In the days when the plough-boy drove Old Beck all day long and walked 20 miles doing it, folks had time to think. But the tractor on which we ride, the automobile, the bus, the train, the interurban, the trolley, the subway, or the airplane in which we commute—none of them give the sinner much time to realize that he is a sinner. A 16-year-old boy said to his father, "Daddy, I never cry. Nothing excites me. Nothing moves me. My emotions are never aroused. The things I see and hear have made me build up a wall against expressing my feelings. Life is too exciting to get roused up by sermons, moving pictures, plays and such things." The appeal to the emotions that was once so popular when the sermon consisted of one sob-story and one scare-story after another is passé for our generation. If there is no intellectual appeal, along with the emotional appeal, the sermon goes flat. Men are hungry for God, but they must have some intellectual satisfaction with any sermon about God.

If we win folks for Christ, we must not use just one method, but many methods. We must do like Christ—use every method.

Among the methods so successful today is visitation and personal evangelism. God must be taken with us to our Levi Matthews down at the counting-house. We must seek our modern pagan Samaritan women at the kitchen sinks of their homes. We must arrange for modern Nicodemuses and Josephs of Arimathea to interview us by night. Our Simon Peters, Jameses, and Johns must be sought out at their places of business, in the underground caverns and caves and dugouts. Of modern sinners, men, women and children must be won to God. In our synagogues and temples, palm-waving children must be won before Palm Sunday. Classes of instruction and interviews must be held long before Easter Sunday, in preparatory classes in the Sunday school, the Youth Fellowship, the Bible class, the youth conference, and the home. Palm Sunday, Easter, Mother's Day, Father's Day, Christmas, and New Year's Day must be made times of public confession of what has been calmly decided in quiet and in the confidence of the pastoral interview, the conference, and the classes for instruction.

Then there must be stewardship-evangelism, clinical-evangelism, prayer-evangelism, and old-fashioned public and pulpit evangelism, and in every sort of evangelism there must be such preaching and teaching of the Word as will cause folks to decide for Christ. What the world needs is a million Christian workers to whom Christ is so real that each one of them can talk to folks in a conversational, everyday tone about what religion means.

"Only when the hearts and minds of men are inspired and guided by the unchanging principles of the Sermon on the Mount can we hope that the nations of the world will find the pathway to a true and enduring peace. Without that help the best efforts of men and nations will fail."

—*President Truman*

Baptismal Counseling

By Chester E. Custer, Pastor of
The Methodist Churches at Renwick and Hardy, Iowa

EACH "Faith Booklet" is prefaced by the introductory statement of a twofold purpose: first, to deepen our understanding of our faith; and second, to result in a new commitment to our faith. The baptismal conference grows out of this same express purpose: to deepen laymen's understanding of the sacrament, and to lead them into a new commitment to the faith which it symbolizes.

Many parents see in the baptism of their children neither a commanding challenge nor any lasting spiritual significance. It is simply the "Christian" thing to do. Christian baptism is both a privilege and a responsibility, but the responsibility has been minimized in many instances to the point of having a battery of statements put to the parents on a Sunday morning without their having any clear understanding as to their meaning. The charge placed upon parents in the service for the baptism of infants is excellent, but it needs elaboration, clarification, and emphasis.

The greatest need for baptismal counseling arises out of the conviction that the church has a great responsibility in helping parents rear their children with a Christian outlook on life. The baptismal conference is one of the pastor's most rewarding opportunities in taking Christianity into the home.

When several parents want their children baptized on the same Sunday, a date is set when they may come to the pastor's study and talk over the service. In some instances it is desirable to go into the respective homes, but a pastor may find this difficult if there are many parents wanting the sacrament performed at the same time.

Only once has a parent told me that he knew all about baptism and could see no reason for such a meeting. In that case four older children had been baptized previously. The baptismal conference is not mandatory; it is designed for the benefit of the parents. Once parents understand that it is desirable from the point of view of the church and the pastor, they are happy to attend the meeting. After such counseling has become part of a pastor's regular procedure, parents expect this service.

All the necessary information concerning birthdays, places of birth, etc., is secured at this meeting. The different modes of baptism recognized by The Methodist Church are explained. Few laymen are aware that the Church recognizes forms of baptism other than sprinkling. The parents are then familiarized with the ritual itself and "what they are to do when they come forward." Emphasis is placed upon the sacrament as the consecration and dedication of the child rather than some mysterious rite in which the child is somehow saved from his sin and assured of eternal life. The charge to the parents is then discussed in detail under four sections:

(1) teaching the child the meaning and purpose of the sacrament as soon as he is able to understand its significance;
(2) teaching the child the great truths of the Christian faith and the way in which they may undergird all of life;
(3) rearing the child under the influence of the Church and its teachings; by example, training him to observe private and public worship as an inherent part of his normal development; and
(4) dedicating their own lives to the task of helping to lead the child into a knowledge of God's will so that as the child grows in years he may enter into a life which is inwardly satisfying and in harmony with the spirit and teachings of Jesus.

Many parents are not familiar with the Christian literature, which may be secured from the Church, that can help them interpret the Christian faith to the child on his age level. This informal meeting with parents accentuates the fact that the most effective method of leading children into the Christian life is by the way in which they live and conduct their own lives.

There is no better opportunity than the baptismal conference in which a pastor may present and discuss such fundamental issues. Before the conference is concluded, a sample copy of *The Christian Home* is presented to each parent who does not subscribe to it. It is explained that this periodical offers excellent help for parents in the fulfillment of their responsibilities avowed at the baptismal service. (Sewall B. Jackson of The Department of Church School Literature at 810 Broadway, Nashville 2, Tennessee, has fully cooperated with me in sending sample copies of *The Christian Home* for this purpose.) After the parents have been given further opportunity to ask questions and make comments, the conference is closed with a prayer in behalf of them and their children and the coming baptismal service.

When the day of the baptismal service arrives and the children are brought to the altar, the parents come with a deeper understanding and greater appreciation of its significance. After the service, each parent is given a baptismal certificate with a copy of *Baptized Today* by Edwin S. Richardson enclosed. This pamphlet, which is secured from TIDINGS, adds a further word of counsel to the parents and says some things which many pastors may find difficult to say otherwise.

There should be no surprise baptisms or last-minute arrangements for baptismal service unless under extraordinary circumstances, just as there should be no surprise weddings without premarital counseling. Baptismal counseling has become a part of my routine pastoral work. It is conducted not only among parents seeking the baptism of their children, but with young people and adults. This is part of our Advance, leading to a deeper understanding of and commitment to our faith.

Methodism on the *Move*

By B. P. Murphy, Executive Secretary
Division of Church Extension

EVERYWHERE Methodists are building! Under construction are new churches, educational buildings, parsonages, chapels, and other institutions of service. This unprecedented program of construction arises because of wartime restrictions and the necessity of housing new congregations.

The building boom in our cities is illustrated by the Miami District. (See next page.) First, a master plan of Methodist expansion is developed, which considers every section of the city and each congregation's responsibility. This study requires months of research and considers all important trends from population to utility connections and projected public school buildings. The services of Dr. Fred Shippey, Research Specialist of the Division of Home Missions and Church Extension, are secured. The strategy is to undergird downtown churches, develop a ring of strong residential churches, and plant new congregations on the growing edge of the city.

As the over-all strategy is matured, every available resource is mobilized in the support of the plan and a time table of operation is developed. A City Society of ministers and laymen concentrates on the various projects within the city while a District Board is at work on the churches in the outlying area. Representatives from the Board of Education, Division of Home Missions & Church Extension, Board of Evangelism, and the Conference Boards are consulted. The full-time Conference Church Extension Secretary is called in.

Each congregation's part in the master plan is patiently explained. Each church to function at its best should have a commanding location, a consecrated pastor, an adequate constituency, a united congregation, and a church building designed for its total service program to the community. A detailed study of each society is carried out under the initiative of the pastor and with large use of lay leaders. To strengthen the ring of residential churches some relocations are planned.

Planning Financial Campaigns

New sites must be selected and purchased. Church programs must be studied and put on paper, so that architects may design buildings. As a matter of course all preliminary plans are submitted to the Director of Architecture for review and constructive criticism. Congregations are committed to the support of their programs as the *Discipline* provides. Financial crusades are launched and the people give of their substance to build the House of God in their midst. It is known that each group must build for itself and that large capital outlay is required. The Division of Church Extension's finance and field service men are made available to plan the financial campaigns. There are many whose loyalty to Christ is rekindled as they devote themselves unreservedly to the project. Some labor with their hands after the day's work is done. Some give sacrificially and beg from friends to promote the work. For many congregations the task seems impossible but the people find that all things are possible in the strength of the Father.

Finally comes the day when first services are held in the new church home. It is a high and holy occasion. The people gather early and the floral offerings perfume the building. The services are well planned and appropriate. The people sing in their hearts, "This is the day which the Lord hath made, we will rejoice and be glad in it." And Almighty God takes up His Abode in the House which devoted men and women built for Him.

The Allapattah Temple Methodist Church, Miami, Florida, under construction. This church was moved from a "pocket" on a back street to the main road leading to the International Airport.

Indicative of Methodism's growing concern for the aged, this home was purchased and remodeled by The White Temple Church in Miami, to serve this group.

NEW LIFE Comes to Nation's Southe

By Henry W. Blackburn, Miami District Su

TO BE a Methodist preacher anywhere and in any decade can be a real adventure, but to be district superintendent of the Miami District of the Florida Conference in an era of expansion is an experience that is almost breath-taking! Interest in the challenging task, on the part of the writer, has been intensified by the fact that his father, C. Fred Blackburn, a pioneer on the East Coast of Florida, twice served the territory in the same office, and was undaunted by the trials of frontier life and unafraid to establish outposts for the Kingdom of God in a land that has not always been known for its righteousness.

One of the most colorful districts to be found in Methodism, it embraces the youthful "magic city" of Miami (now a key city of the Western Hemisphere, as the leading port of entry in the nation for foreign air-borne passengers) and the unique city of Key West, which can trace its Methodist history to the days of the indomitable Simon Peter Richardson. There are exclusive Palm Beach and cosmopolitan Miami Beach; industrial Hialeah and the yachting center, Fort Lauderdale; the Everglades (a veritable agricultural empire) and the Keys, a fisherman's paradise; the bi-lingual work among the Latins of Miami and Key West and the interesting and difficult work among the migrants of the famous winter farming sections.

Coming to the district in the hectic war-time days of 1944, I immediately began to lay plans for the day when the cessation of hostilities would permit expansion and development. A survey of the Greater Miami area was made by the director of research and survey of the Board of Missions and Church Extension; a census was taken in all of the centers of the district in preparation for the year of evangelism of the Crusade for Christ; a Board of Missions and Church Extension was set up and incorporated, according to the pattern of the department of city work of the general board; and executive secretaries from the Home Division, Church Extension Section, and Woman's Division were brought to the district to give counsel and to help plan missionary projects and church extension enterprises.

It was observed that the territory would be more adequately served by our denomination and that certain churches would multiply their usefulness if moved to strategic centers or to main arteries of traffic, and plans were made which resulted in the moving of nine churches, some rural and some urban. The Silver Palm Church was one of three on a circuit; it was moved to a two-and-a-half acre tract, adjacent to the largest rural high school in the state. A magnificent and adequate plant, valued at $50,000, was erected and this church is now a station, paying a $3,000 salary to a versatile young seminary graduate.

The First Methodist Church of South Miami, located in the heart of a small, suburban town, took advantage of the opportunity to move to a location adjoining the new site of the University of Miami, an institution with more than 10,000 students. Almost overnight it became a potential university church, building the first two units of a magnificent plant, and being ministered to by an able educator and pastor.

Rapid developments in the city of Miami Beach left Methodism located at one end of the territory to be served. Through the generosity of Mr. S. S. Kresge, a parsonage and church site were purchased, costing $82,500, and a $100,000 sanctuary erected on one of the loveliest residential streets and on one of the most beautiful artificial lakes to be found in this fairyland.

Almost an entire city block was purchased for the new Rader Memorial Church in Miami, at a cost of $25,500, and this church will soon build a magnificent plant, moving from a dead-end street to a thoroughfare in a choice residential section.

Allapattah, Miami, was moved from a "pocket" on a back street to the main artery leading to the International Airport, giving this church a chance to become one of the great churches of the metropolitan area, in a building which will eventually cost a quarter of a million dollars.

First Church, Fort Lauderdale, moved out of the fringe of the business section to a spacious residential lot and built a lovely sanctuary costing about $125,000 th
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Henry W. Blackburn, left, superintendent of the Miami District, and Bishop Roy H. Short, beside the station wagon belonging to the new Latin Center. The cabinet of the Cuba Conference is in the automobile. At right is the Silver Palm Church, one of Florida's outstanding rural churches.

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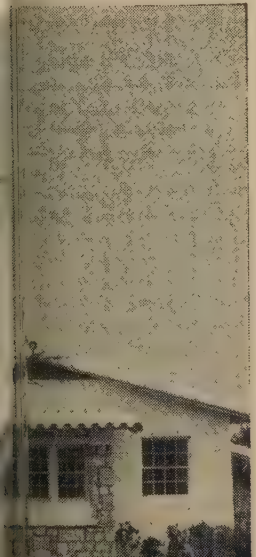


under the direction of Miss Eulalie Ginn, recognized as the most effective religious organization on the campus. A site has been secured, through the generosity of University officials, and plans are in the making for a building in the near future. The Miami Latin Center, in some respects a unique institution, is promoted by city and denominational mission boards and ministers to local Spanish-speaking people, transients passing through this significant airport of the Western world. Through its hostel, or hospitality house, it receives guests from many nations, as well as missionaries and connectional officers. In addition to the usual church and settlement activities, a free clinic for pre-school children is conducted with the cooperative service of the county health unit.

Finally, The Methodist Home for the Aged, sponsored by White Temple Church, is ministering to the ever-growing number of aged people who make their home in Miami. An attractive building was purchased and enlarged, at a total cost of approximately $50,000, and additional assets of about the same amount have been accumulated during the past year and a half. It is expected that this will be many times multiplied in the next decade. As this article is being prepared, news has come of the purchase of a large residence in Lake Worth, for $25,500, as an initial move in the direction of setting up a similar home in that city, under the sponsorship of Calvary Methodist Church.

During the writer's administration, 63 separate pieces of real estate have been purchased, at a cost of $484,200, for church sites, parsonages, or for future expansion programs, and $2,207,000 has been spent on buildings of various kinds, with an indebtedness of less than five per cent. Parsonages have been built or purchased in eight new charges and provided in six charges which had no residence for their minister.

More than 17,000 new members have been received into the churches of the district, about half of whom came by profession of faith and from other denominations; this represents a net increase of more than 50 per cent in six years! At the close of the current Lenten season, the report of accessions for the first 10 months of the Conference year indicated that approximately 1,800 had been received by profession of faith and from other denominations and 1,500 by certificate—an all-time record! The Woman's Society of Christian Service has experienced a 60 per cent growth and the church schools a 75 per cent gain, seeming to indicate that, with the rapid expansion, there has been more than commensurate organizational development and assimilation. One hundred and twenty young people have volunteered for life service and 40 young men have been licensed to preach the gospel in these years. An analysis of the phenomenal ingathering on the district will reveal the fact that the largest number of accessions was recorded during those years when definite district-wide visitation evangelism campaigns were promoted by the leaders of the denomination, and during years when new life was brought to the district by the birth of infant churches. While these evangelistic gains were being achieved, missionary giving increased 100 per cent and the total value of property increased in almost direct proportion.

The successes registered in the Miami District reflect the quality of the heritage from our fathers; the fine service of intelligent and consecrated pastors and people; the excellent support and guidance of connectional leadership; and the amazing goodness of God who has blessed this land with climatic and other natural advantages which the people of America are seeking in increasing numbers. It has been an undeserved privilege that the writer has enjoyed, to serve the people of this favored land through these significant years.

The majestic tower of St. John's Church, Miami Beach, erected on a new site to better serve its territory.

The Miami Springs congregation. This church celebrated its first anniversary in April with 203 members, a church school of 220, and a Fishermen's Club! It was organized in April, 1949.

The Postman...

YOUR ASSISTANT PASTOR

By Raymond W. O. Knowles, First Methodist Church, Pratt, Kansas

Repetition Has a Place

Repetition has a very definite place in the learning process. A story which is told and retold does not lose its value or fail to create interest provided it is a good story and that it is well told. We Methodists have a story to tell, a story of faith, of hope, and of courage for a confused and disillusioned people, and we need to tell it well and often. Why not use every legitimate means to tell this story to our people and to the world?

We have found that there is a most effective means of catching, and holding, the interest of people in the church, and that means is keeping them informed. How many times has someone said to you, "Why, I would have been at the meeting if I had known anything about it," or some similar word? Discounting a certain per cent of these reasons and charging them off to lack of interest on the part of the individual, carelessness, or neglect, the fact still remains that in too many instances we are guilty of failing to keep our people informed. The direct mailing program of our local church is the best way we have found to keep the calendar of events and the program of the church before the membership.

In order to make direct mailing most effective there should be regular mailings. A church newsletter or periodical for the local church, such as a newspaper, monthly magazine, church paper, or some weekly or monthly publication is of great help. Also, the "Parish Cultivation Plan" using THE UPPER ROOM is an effective means of keeping the church before the people, and stimulating an interest in and use of THE UPPER ROOM as a daily devotional booklet.

Mailing Permit

We first inaugurated the "Parish Cultivation Plan" on a former charge. We had 385 families on the church mailing list, and about 35 students away from home attending college. We first proposed mailing to the students, then later the entire mailing list was included in our project. Since there was no budgeted amount to cover the cost of the project, we included in each envelope a return addressed envelope and a coin envelope and we asked that each person receiving THE UPPER ROOM send a contribution to help to defray the cost of the mailing. We found that the response in sending in money was adequate to cover the cost of the project. In order to save postage we secured a bulk mailing permit from the post office department, which allowed us to send 200 or more identical pieces for one cent each.

In order to keep our present church well informed we began in 1950 sending out a newsletter each month, and asked the people who received it to name the periodical. The name chosen was "The Portal," and on the masthead was included the slogan, "The Doorway to a Well-Informed Church." This met with instant and enthusiastic success, and people began expressing appreciation for being informed about the plans and the program of the local church for the coming month. The publication is sent out at the first of the month, arriving as nearly as possible on the last day of the old month or the first day of the incoming month. Included is a calendar of events for all of the organizations and boards of the local church, coming events of interest on the district, conference, and church-wide level. A schedule of sermon topics for the month is also included, with items of interest from classes in the church school, men's organization, women's organizations, youth groups and any other church-related groups.

Instant Success

When the newsletter met with such instant success and was received with such enthusiasm, we proposed to the Official Board that we use the "Parish Cultivation Plan" as a part of our direct mailing program, and as a means to help to stimulate the use of THE UPPER ROOM as a daily devotional aid. Since our mailing list included 585 families and 50 students, and since the cost of each UPPER ROOM sent out was nine cents per copy, including postage, the project called for not less than $57.15 per issue, or $342.90 for the year. There was no money budgeted for this item, and again, we took a step of faith and sent the first issue, and with it sent a letter of introduction for the plan which we were inaugurating. Included in the letter was instruction as to how an individual or a family might use the UPPER ROOM for a daily devotional guide. This, too, was received very cordially by the people, and the money which comes to us in the coin envelopes each month is adequate to cover the cost of the project.

Since starting the "Parish Cultivation Plan" we have had a number of persons tell us how much it means to them to have THE UPPER ROOM coming into their home regularly. They tell of how they had neglected personal and family devotions, until the insistent and gentle reminder of THE UPPER ROOM lying on the desk or the table called them to take a few minutes for meditation and prayer.

We send a letter with some personal message from the pastor in each mailing of THE UPPER ROOM and find it very helpful in the cultivation of interest in the entire program of the church.

The mechanics of a direct mailing program are simple, but there is work connected with it. If you do not have any sort of addressing equipment, you will find the routine of addressing envelopes rather tedious. An efficient addressing machine may be purchased for about $65.00 and will prove a great time saver. Instead of taking an hour to address 100 envelopes, a mailing of 600 pieces can be addressed in one and one half to two hours. This is the only piece of equipment that is needed to increase the efficiency of a direct mailing program.

Results Achieved

The results achieved are worth the work that is necessary to promote a plan of direct mailing, and since we cannot do all the things that we would like to do, we must select the things which we feel are the most important and do them to the best of our ability. Seldom do we make a pastoral call that someone does not mention the fact of how much he appreciates being kept informed on the work and program of the church, and what blessings he receives from the use of THE UPPER ROOM. We heartily recommend a direct mail program to help to capture the interest and attention of the church and community.

If you do not have an assistant pastor, as most of us do not, then I would recommend that you employ your postman as your assistant, letting him regularly take a message from your church to your people.

Raymond W. O. Knowles practices what he preaches about personal devotions. Shown here in his study with the Bible open on his lap he reads the day's meditation from THE UPPER ROOM and thus joins his congregation and millions of people around the world in the same Bible reading, prayer, meditation, and thought for the day.

The secretary of First Methodist Church, Pratt, Kansas, prepares the copies of THE UPPER ROOM for mailing to the growing constituency of the church.

At the breakfast table Mr. and Mrs. Joe Becker and family pause to have devotions using THE UPPER ROOM. They have "Companions of the Breakfast Table" not only among the membership of First Church but in every state and scores of other countries.

Photographs on this page were taken by Kyle H. Fowler.

Cuba--

A New Chapter in Methodist Evangelism

FOR more than a year it has been our hope in the Cuba Conference to have a series of evangelistic institutes and rallies throughout the island. To this end we asked the help of the General Board of Evangelism, and at our urgent request Dr. Harry Denman came to us for nine days beginning February 20. Our evangelistic party was made up of Dr. Denman, Dr. Carl Stewart who is one of our missionaries, the various district superintendents, and Bishop Roy H. Short of the Jacksonville Area. The journey was made by airplane, car, and Cuban trains. We traveled in the morning, usually starting about five or six o'clock, held missionary institutes in the afternoon, and had public evangelistic services at night. The most careful plans had been made and the response on every hand was most enthusiastic.

We began our missionary and evangelistic tour with an institute on Monday afternoon, February 20, in our downtown church in Havana, the great Central Church. Every charge in Havana and its environs was represented. There was full and interesting discussion of the most effective evangelistic methods for the present day. The decision was reached to make copies of the Visitation Evangelism charts in Spanish. That night we had a well-attended public service in our Leland Memorial Church located in the suburbs of Havana. There was wonderful music, a stirring message, and many decisions for Christ.

On Tuesday we moved on to Matanzas where classes were dismissed for the entire day and we were given the time of the students in our Union Seminary there for instruction in evangelism. That night we had another rally in our downtown church.

The next morning we visited a tiny little church in a village called Santa Anna. This was not scheduled and the people did not know we were coming, but we rang the bell and soon had a congregation, and Dr. Denman preached. This little church is the outgrowth of the efforts of a young girl who was converted several years ago under the ministry of Dr. M. B. Stokes. When she asked Dr. Stokes what she could do, now that she was a Christian, he told her to go back to her own village and start a Sunday school. This thriving little church, the only one of any kind in the town, is the outgrowth of her efforts. That afternoon and evening we had an institute and public service at the town of Jovellanous and the next day we followed the same program in our beautiful church at Santa Clara.

Leaving Santa Clara we took a train into the interior to hold services at two towns far removed from a highway, Pina and Moron. The people of both these towns have few outside contacts and they came in great numbers to the meetings.

On Saturday night we had a service in a small, isolated and very needy community called Omaja. The pastor here is one of our native Cuban missionaries, Miss Sarah Fernandez, a worker under the Woman's Division of our Board of Missions.

On Sunday morning we dedicated a new church at Nueva Pueblo far up in the Orient province and that night we went to the town of Manzanillo, a very out-of-the-way but most attractive city on the shores of the Carribean. Here we found a young pastor who has developed a number of outposts—missions of his church—including a Sunday

Bishop Roy Short of the Jacksonville Area and Harry Denman of the General Board of Evangelism in front of Santa Rosa church, in Cuba. Situated in the sugar cane country, this church is six miles from a highway and is one of a number of churches on a circuit. Miss Leora Shanks is the missionary pastor.

Young people attending the evangelistic institute at Santa Clara Church. The girl in the middle is holding a Turn Over Chart used in visitation evangelism.

Preachers and their wives at the evangelistic institute held in Santa Clara. A total of 310 persons attended the six institutes and 1,379 persons attended the 11 preaching services held during the campaign. Carl Stewart is on the front row, extreme left.

school for very poverty-stricken children, which meets simply on a street corner in a very poor section. We visited the corner and saw some of the children.

The next day we had an institute and, at night, a public service in the city of Holguin where Garfield Evans is pastor. Brother Evans has developed a series of some eight missions in very needy localities near his city. Dr. Denman and the Bishop had the privilege of spending some considerable time visiting with Dr. Evans in some of the poorest and most miserable homes to be found in his territory. We went into hovels that we could scarcely imagine being used for habitation.

On February 28 we brought the tour to a close with a most successful meeting at Pinson College at Camaguey. From there Bishop Short and Dr. Denman took the plane back to Miami. They traveled almost 2,000 miles from the time they left until they returned to Miami.

Everywhere we went we had great crowds, and wonderful enthusiasm. Our hearts were stirred with the great attendance of young people in all the services. In every service that was held we had professions of faith, usually large numbers of them. In the institutes we had every charge in the Conference represented except one, and our people showed large interest in the evangelistic methods which were discussed. All along the way we knew that we had the prayers of our people in Cuba, and of many of our friends back in the States. The Heavenly Father heard these prayers, and gave us His blessing, and we believe Cuba will forever be the better because of this interesting and somewhat unique project in evangelism.

The Minister as a Soul-Winner

By the late Bishop William F. McDowell

This message is taken from the book, *The Revival: A Symposium*, and was sent to *Shepherds* by Dr. Charles E. Skinner, Chicago. This book is now out of print.

THE statement of my theme warrants me in asking a few personal questions. I ask them in our Master's name. We are here together, a company of His men. His presence makes it very light here. We can see things in the light of His countenance.

First: Have you been a soul-winner? We are not all young men. We are usually very sensitive to their duties. I am urged to deal faithfully with them. But I have also a keen and almost consuming anxiety about the men of my own age and older. Some of them were soul-winners once. Some of them never were. Some have ceased. Some think themselves too old to begin. How does your record look this morning, as we sit here in this bright light?

When my Conference class had been preaching 20 years we held a reunion, the 10 of us. We compared experiences with perfect frankness and fidelity. One of the men spoke modestly of his obscure charges and obscure work during those years. He rejoiced in the more conspicuous positions that had come to some of the others. We made him confess that in the 20 years he had seen more than 2,000 souls won to Christ. Then "we were smitten in our faces as with a great light." We saw in that light what real values were. Men here were soul-winners in their early ministry. When did you cease to be? Why did you cease? The passion for this and the skill for it ought to increase with our years. *A man past 50 ought to be fairly irresistible in this matter. . . .*

Dr. Dennis says: "The evangelistic method should not be allowed to monopolize the evangelistic aim which should itself pervade all methods." But no method is easy. If you face an audience with the true soul-winning passion and plead with a thousand in Christ's name and in Christ's stead, you will at the end perceive that virtue has gone out of you. If you sit alone with one man in a Christ-like grapple with his soul, caring for that one soul with something of the care that was in Gethsemane and on Calvary, you will know that again virtue has gone out of you. No method is easy. You are not sent to save methods, but to save men. Therefore use the ways that are useful: old ways, new ways, all ways, but no way is easy, and no way is automatic. . . .

Now, let us recall the way over which we have come. Soul-winning is not an incident in a minister's life. It is not something tacked on to a ministry. It is its very heart. And it ought to be the heart of every kind of ministry. We asked ourselves certain searching questions, in the light of His presence. Were we ever soul-winners? Are we winners of souls now? Why did we quit? Why have we never begun? What of the immediate future?

Not much has been said of methods. The motive must dominate the method. Have we the motive?

Finally, this is the largest thing we have to do. It is not a magic process touching part of life, awakening simply a new feeling or presenting a person some new opinions or resolutions. It is a divine process, involving an abiding and radical change of affection, a change of the habits of thought, a transformation of life's motives, the regeneration of will. It is the complete redemption of human life, so that in all things Christ may have the pre-eminence. To this task, in Christ's name, let us this day give ourselves.

PERSONAL EVANGELISM

By Clinton M. Cherry, Pastor,
Ardmore, Pennsylvania, and author
of *The Beliefs of a Methodist Christian*

PERSONAL evangelism is a relationship between three persons that results in a changed life. The three persons are Christ, the evangelist, and the person evangelized. The changed life is the result of Christ's influence channelled through the evangelist into the person evangelized. But the process is not, and cannot be, mechanical. That is the most important thing about personal or any other kind of evangelism.

The power of Christ to change people is not like steam under pressure or electricity at high voltage. The Holy Spirit, operating through Christ, is not to be turned on as if by a spigot or by pressing a button! There are times when it seems as if one were swept along as by a physical power which produces palpable physical results and this is especially true of a great crowd that has been moved by the Spirit of God to a mass demonstration of some sort. The Acts of the Apostles and Paul refer to the speaking with tongues (not always intelligible, see I Cor. 14:19) as the particular manifestation of the Spirit, and there is no doubt that in the early Church this was the chief fact which convinced the apostles that God had accepted the Gentiles—for in the gift of tongues He made no distinction betwen Jew and non-Jew.

No Limits on His Power

The Spirit of God *is* power and we should put no limits upon that power to do marvelous things. But it is a power that originates in and is maintained by a personal relationship with God through Christ. Paul speaks meaningfully of being "in Christ," by which he means that one is saved by a vital communion with the living Christ with whom the believer has died to the past and risen to the future. Sustained by this personal relationship the believer "can do all things" since "it is God that worketh in him to will and to do His good pleasure."

God never rides roughshod over the individual. He stands at the door of the heart and knocks. He respects the individual as a being of eternal worth. He limits Himself with respect to the individual's freedom. One man can thwart God in his own life by refusing to open the door of his heart. This does not mean that the individual will not suffer the consequences of being "without God and without hope in this world" and the ultimate consequences of sin, whose wages are death. It does mean that there is no way for God to batter down the door and force an entrance as long as man is what God has made him, a free agent whose personality cannot be violated, even for his own good. If he is to be saved, he must be persuaded that he is making the right choice for his life when he chooses Christ and opens his heart to God.

First, a Friendly Relationship

Hence personal evangelism inevitably begins with the individual, where he is and what he is. There must first be a friendly relationship between the evangelist and the one sought for Christ. One who would do this must care for people. He must like them in all their infinite, and sometimes bewildering, variety. He must try to understand people for what they are. He must, as Ezekiel put it so picturesquely, sit where they sit, and see life as they do, and appreciate their problems from their point of view. The high joy of personal evangelism is to win for Christ one who has already been appreciated to some degree as a friend. For the best one can offer a friend is to introduce him to the best Friend of all. Stephen Haboush, the Galilean who has written of his life as a shepherd in the land of Jesus, says that the hospitality of his people asserts: "You are my friend because you are the friend of my friend." Is not Jesus the Friend of the friends of His friends?

Of course, the big opportunity for personal evangelism is personal need. In every life there is need of some sort, and Christ is the answer to all of life's needs. Indeed, it may be questioned whether evangelism is possible where no felt need exists. It is the self-satisfied people who do not stand "in the need of prayer," as the Negro Spiritual puts it. Perhaps there are not so many of these after all; perhaps none. Everybody has needs, whether felt or not, and particularly, these days, the need of a philosophy of life, an adequate God to believe in, a purpose for living, a zest for the daily round, a faith that can sustain disaster, a belief in Providence that can put firmness under the feet in a world of rising and falling kingdoms, in a day of impending and nameless doom. The writer thinks of a

HELPS FOR VISITATION EVANGELISM

Visitation Evangelism Packet containing the necessary materials for a week of visitation evangelism: When ordering, state the number of active members in your church to the nearest 100 and the recommended number will be sent you. Cost is only 2½¢ per member.

Turn-Over Charts, "They Went Forth—Two by Two," A "must" for training your laymen in visitation evangelism. 118 large, poster-size pages, in 2 colors. $12.

TIDINGS 1908 Grand Avenue Nashville 4, Tennessee

man in his congregation who falls into an anxiety that leaves him sleepless and unable to digest his food for worry over the world situation. He has to be converted over again to a faith in the God and Father of Jesus Christ who holds His own in the palm of His hand and will not let them go, come what may, and has His own counsels that are not frustrated by the will and wantonness of evil man.

Speak Confidently

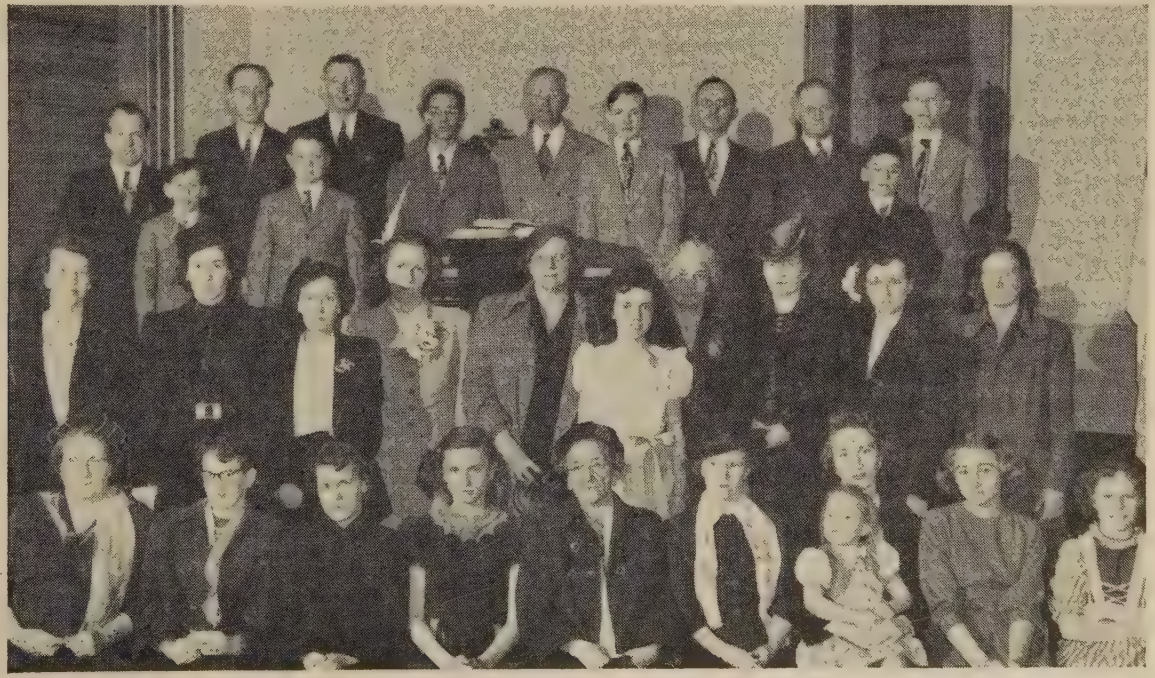
One can put his finger on the need of another, if he knows him well enough. It must be done carefully, with regard for the feelings and personality of the other, but sooner or later it can be done. He can then show him what Christ can do for him at that point. If he can speak confidently of Christ's ability to lift his friend out of the Slough of Despond, to free him from the miry clay of sin, to point him to the Eternal City, the foregleams of which light up our way in this world and give us the inspiration for our tasks on earth, then the appeal is well-nigh irresistible. The one great handicap of religion in these days of multiple appeals, and the orientation of people toward science as the practical savior from difficulty, is religion's relevance. If it can be shown that the individual needs Christ and Christ can supply a need no other and nothing else can, he will choose Christ.

The Need for Recognition

Of all the needs in human life, the basic one is perhaps that of recognition. Above everything else, one must feel that he is important and necessary. The ceaseless battle within one to achieve poise, to overcome diffidence, to have self-confidence, to learn from mistakes without useless regrets, to achieve success without becoming overbearing, to reach maturity without overestimating oneself, to live to old age without underestimating oneself—these are common problems. And the Christian has the solution of them all. The everlasting love of God for him as revealed in the Cross—that fixes his importance forever, and that not only in man's sight but in God's! Yet the fact that God loved all the world, every race and every individual in it, and so gave His Son, is reason enough to believe that none of us ought to think of himself more highly than he ought to think. No man can disparage himself and be the son of his Father who is in heaven, but he cannot exalt himself and be the brother of other sons of the same Father. Indeed it is humility which admits one to the Kingdom whose King is a Father and it is utter commitment without thought of reward that keeps him in the Kingdom. The glory of the Christian life is that the reward is as inevitable as it is unexpected! There is not in all the counsels of psychiatry the dynamic for balanced living and usefulness in the world that can be found in the manifold Gospel of Jesus Christ!

One more thing needs to be said. As the tennis player or golfer finds his stroke to be completed only by the right "follow through," so the evangelist on behalf of Christ will discover his effectiveness as a soul winner to be measured by his follow-up. People are dynamic, not static. They do not stay put; they change positions; they grow. Christ must mean to them not only an initial commitment but a growing experience. The genius of the Christian religion is its doctrine of the Spirit which guarantees to the believer that he shall do ever "greater things." Christ is the Living Presence who meets us at every step as we travel the way of life and stand at last on the brink of eternity. And there Christ is too, with His comforting word: "Be not afraid; it is I. In my Father's House are many mansions. . . ." The evangelist who has won his friend for Christ will continue to be a creative help in his friend's life, relating Christ and the resources of His Faith to the continuing need of His new disciple. There is as much joy in this continuing relationship as there is in the initial winning of the convert.

Perhaps this is a particularly exacting form of evangelism. Perhaps its outreach is limited in terms of numbers. But its effectiveness is beyond dispute. Christianity will greatly profit from the realization that it needs not merely the one great evangelist who can reach the thousands, but the thousands of evangelists who can reach the one or two or three. Christianity began, and it will continue, with the indispensable work of the personal evangelist.



Two years ago, people of Wesley Church, Bath, Maine, wondered what they could do to save their church. They began a program of visitation evangelism and last year received 76 new members. During this time church attendance has tripled and financial contributions have quadrupled.

My Consecration

( ) I am a Christian, but I want to be a better one. I want a deeper experience and closer fellowship with Christ.

( ) I am not a Christian, but I want to be. Please pray for me.

( ) I accept Jesus Christ as my personal Savior, and purpose with His help to live the Christian life.

( ) I want to unite with this church on profession of faith.

( ) I want to transfer my membership to this church. For certificate of transfer, please write to _____ _____ Church at _____.

My name is recorded there as _____

Name _____

Address _____

Telephone _____ Date _____

Attendance and Prayer Card

SPECIAL PREACHING SERVICES

Desiring that our church, our community and our world have a genuine revival of religion,

THIS I RESOLVE TO DO:

During the revival preaching services at our church

( ) I will endeavor to attend every service, unless prevented by circumstances beyond my control.

( ) I will speak to others about these services every day, and give them personal invitations to attend.

( ) I will try to bring someone with me who might not otherwise attend.

( ) I will pray daily for the revival.

( ) I will pray that a spiritual blessing will come to me out of these services, and will pray similarly for others whose names may be brought to my attention.

NAME _____

ADDRESS _____

"See You in Church"

Make your summer revival a "Reaching Revival" with these two new cards. See TIDINGS Order Blank.

Methodists

ON THE AIR

in Northwest Iowa

THE Sheldon District of the North Iowa Conference, Dr. Arthur F. Schuldt, District Superintendent, sponsored a 15-minute radio program from 9:00 to 9:15 A.M., Monday through Friday, during the month of April over station KAYL and KAYL-FM, Storm Lake, Iowa. It was an experiment to give greater coverage to the great Methodist Advance.

The ministers of this district had long felt the need of a Methodist radio "voice" in this vicinity of northwest Iowa and were enthusiastic for such a program. From a Methodist viewpoint, it was agreed that much of the religious emphasis on the air in this area left much to be desired.

A district radio committee was appointed and selected Newton M. Coughenour, pastor of the Methodist Church at Alta as Program Director. The committee decided to have a broader program than the mere devotional type program that is, in some instances, a discredit to religion. The pastors of the district wanted the total work of the church made known. So, the committee planned a format which had continuity, but included a daily 12-minute feature for strengthening the Christ in the home, the church, and the world.

Newton M. Coughenour, left, program director, talks with the district superintendent, Arthur F. Shuldt, on the Methodist radio program over KAYL, Storm Lake, Iowa.

Mondays were given to world, area, and district religious news by the superintendent. Tuesdays were assigned to district churches doing something out of the ordinary such as sponsoring displaced families and having these families interviewed. Wednesdays were designated for devotions with a different speaker each week. Thursdays were used to present the work of our institutions, such as Morningside College, Friendship Haven Home for the Aged, the Methodist Hospital in Sioux City, and the Wall Street Mission of the Goodwill Industries. Fridays were given to the youth, missions, summer camps and music emphases.

The program was financed by inviting the district churches to contribute on the basis of the pastors' cash salaries. There were no commercial sponsors. From this experiment it is hoped there will come a regular weekly broadcast of Methodist information.

THE SPIRITUAL BASES of *Evangelistic Preaching*

By Aaron N. Meckel

THAT little Jewish convert of the First Christian Century who was spiritually revolutionized on Damascus Road, *and could never for a moment forget it,* has set down for us the basis of effective evangelistic preaching. In Colossians 2:6, 7 we read (Weymouth): "As therefore you have received the Christ, even Jesus our Lord, live and act in vital union with Him; having the roots of your being firmly planted in Him, and continually building yourselves up in Him, and always being increasingly *confirmed* in the faith as you were taught it, and abounding in it with thanksgiving." In those glorious words you have the fact of a divinity, not tagged on from the outside, but *inspired from within!*

Let me indicate what are to me a few of the spiritual bases of vital, transforming evangelistic preaching.

I

It must, first of all, take its rise out of the *living stuff of personal convocation and experience.* A man's first obligation in the ministry is to know God, so that there may be a constantly *growing edge* on his soul. Said John Wesley: "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell and set up the Kingdom of Heaven on earth. *God does nothing but in answer to prayer.*"

If you should ask my opinion in the matter, I believe that the *closet* rather than the *library* has most to do with the making or breaking of a ministry. How the dread specter of *familiarity* in things spiritual dogs the steps of every last one of us! Once let it devour a man and the indispensable quality of *wonder* and *awe* go out of him, and he shrinks to the wretched stature of a clerical manikin, just going through the motions! "And Samson wist not that his strength had departed from him." No, Samson did not, but *others* noted it!

The first requisite of strong, evangelistic preaching is then: See to it that you *maintain the spiritual glow.* "Study holiness of life," said Robert Murray McCheyne. "Your whole usefulness depends on this, for your sermons last but an hour or two; your *life* preaches all the week." When I first came to my present charge, I was bewildered by the dimensions of the administrative task. How was a man to get time to pray, meditate and think? One always can *if he must.* I could hardly retreat to a lodging place in a wilderness as Jeremiah pined to do, but I *could* and *did* provide for my use a plain study over the garage of my home. There are no telephones or buzzers there, and I can be reached only in case parishioners have serious need. There I spend my mornings, for the most part.

Once a month, at least, I gather my faithful staff about me in a quiet room in the church, and there we have prayer together. "Take time to be holy, speak oft with thy Lord!" if you would preach Christ vitally and transformingly. The one question which our people most ask as they face us on Sunday mornings is not, What are your opinions on current events, but, Have you *any word from the Lord?*

II

Second, if our preaching is to be vitally evangelistic in spirit, it must bear a *relevance to the actual needs of people.* Read, study and listen to the great Gospelers and you are aware that there is in them an imaginative sympathy that knows what is in men and that speaks to their needs. I share with you the conviction that we should seek God's guidance in both the *preparation* and the *delivery* of our messages. Alas! that our generation of preachers has exalted false pride of learning at the expense of a humble dependence on God's Holy Spirit.

Ask the Holy Spirit to give you the needed words of spirit and life for your people, and then ask Him *to go before you into the pulpit* and open the hungry hearts of men to receive your—His!—message.

Speaking of pertinence in preaching, in such a church as mine, people do not sit and suffer in solid silence if they are bored and uninterested. They just get up and walk out! It is almost like street preaching. A bush must be aflame if your modern impatient Moses would turn aside and look and ponder. We are not to be noisy and effusive in the pulpit; but vital and relevant we must be to get a hearing.

The lives of our contemporaries are inwardly plagued with moral defeat, fear, loneliness—and the many other ills and specters that alienate the lives of men from the living God. The Augean stable of human personality requires cleansing and renewing and healing. The very revelations of what is called *depth-psychology,* beginning with Freud, are out to convince us preachers of the sheer need of preaching that penetrates the outer façade and speaks to inward needs of the human heart with the power of the Gospel. What is required of us is the *word* and the *accent* that lifts the pall from the soul and sets the spirit free! And that word, when real and vibrant, walks the dusty and grimy streets of life where men live, but redeems them by the impact of a living Breath from on High.

It is said that McCheyne used to visit the sick and dying of his parish on Saturday afternoons, because, as he said, "Before preaching, I like to look over the verge." Two men

went to hear Spurgeon preach at Surrey Gardens Music Hall one Sunday morning in 1858. As they came away one of them said: "I feel it would do me good to hear the likes of that: *It sat so close to reality." That* is the destined dwelling place of true evangelistic preaching: It does not beat the air aimlessly, but speaks directly, pertinently to men's needs!

III

In the third place, we need to stress the element of *conservation* in all our evangelistic efforts, lest there be a sowing, but no reaping.

One of my predecessors in the First Congregational Church of St. Petersburg, Dr. Charles Hallock Beale, was a great preacher. People flocked by the many thousands to hear him. The church bulged to the seams with great congregations. And yet he secretly confided to a leading officer of the church that were he to remain long in that pastorate, their would soon be no church worth the mention. He had a crowd, but not a congregation, a mob, but not a disciplined, well-integrated family in Christ. There is searching wisdom in the Apostolic statement that the "Lord added to the church daily such as were saved." The early Church was itself part and parcel of the divine revelation, the inevitable resultant of the divine *action* in history. It represented a disciplined body of believers living within a community of grace.

In order that we might conserve whatever benefits and success the Lord mercifully bestows upon us, His servants, let me urge upon you to stress the *following elements* in your ministry.

(1) Preach for verdicts and decisions! The fervent Wesley laid down an imperative for all who crave results in an evangelistic ministry: *"The aim of the preacher is the salvation of the hearer."* Our hearers must be challenged to *action* and *decision* for Jesus Christ and the Kingdom. Every sermon and service should bring new sons of God into the Kingdom. Dare to claim the allegiance of your listeners for Christ.

In our church we make it a practice to keep *covenant* cards within reach of worshipers and stress their use. Although we give no formal "altar call" my Associate and I invite the people who wish to confess Jesus Christ and unite with the Church to come and take us by the hand immediately after the service. The first Christian preachers laid on men the mighty claims and summons of God and ended their sermons with the words, *"Therefore, take heed."* The divine revelation demands response! Let us not allow the secularists and Communists to beat us to the draw when it comes to claiming the loyalties of men!

(2) Let us also make it plain that people *unite with the Church* not to dwell at ease in Zion but to *enlist* for the purpose of forwarding God's Kingdom. In the church I serve, it is the custom to have those wishing to be received into the church meet with the pastors, deacons and deaconesses. The privileges and obligations of church membership are discussed. Christian stewardship is insisted upon, and a pledge card is placed in the hand of each prospective member. The large number of non-pledging or giving members in our churches is nothing less than a disgrace! You can't even join a lodge without paying dues. All in all, what is essential is that people newly coming into our churches find in them a *sustaining spiritual fellowship.* We may set it down as axiomatic that *while the preacher inspires and provokes men to decision, it is the pastor who painstakingly conserves spiritual gains.*

Then let us make it clear to converts that the Church is *not* an ark of safety for retreat; it is a holy armory where men are to buckle on the armor of faith, take up the weapons of spiritual warfare, and go out to battle for their Lord. Even those who are confined to sickrooms and wheel chairs may enlist in the ranks of intercessory prayer, and so be workers together with God.

An alert evangelistic ministry faithfully undertakes the *nurture of children and young people* in the Sunday school and youth circles. The pressure upon youth is terrific. Youth seeks a master! I believe, therefore, that there should be a place for *decision days* within our educational program, when boys and girls are given the opportunity of saying "Yes" to Jesus as Lord and Saviour, and are carefully integrated within the bosom of the Beloved Community.

IV

A subtle danger lurks in the work of evangelism. Unless our efforts are God-impassioned, we shall be selfishly seeking merely to add names to our church rolls, and get more pledges for our budgets. Brethren, it is so very easy—and deadly!—to piously prattle about *encumenicity!* To talk lightly about "merging" and uniting with churches and denominations others than ours, with tongue in cheek, only to find smug and provincially-minded men standing in the way of those who seek sincerely to come together in Christ. Alas, the letter killeth, but thank God, *"the spirit giveth life"!* It is simply tragic that we are sometimes Congregationalists and Baptists and Methodists *before* we are Christians. The one designation given to the twice-born men and women of the New Testament is that of *"the brethren."*

I never cease to get a thrill out of reading that last glowing chapter of Matthew's Gospel. The Risen Christ summons the Eleven to an appointed vigil on a mountain height beyond Jerusalem. And *there* the Great Commission to evangelize the nations and the world is given to them. "Go ye therefore, and teach all nations," He tells them, and assures them that His presence will abide with them as they go. Can't you just imagine Peter and James and John and others, rubbing the mist of provincialism out of their wondering eyes! Looking from their little Jerusalem out towards the world in its sin and lostness, and saying: "To think that the task is as great and as big as all of that!"

But it *was*—and it still *is!*

(Reprinted by permission from *The Advance Advocate.*)

EVANGELIST'S SCHEDULE

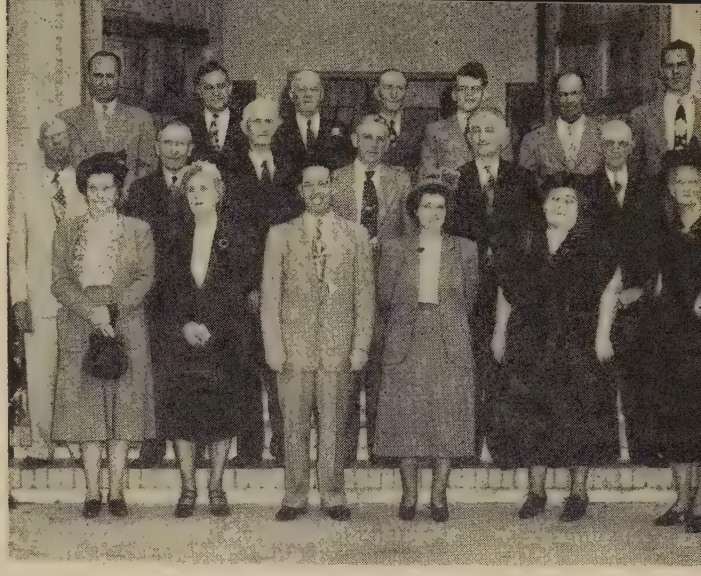
Joseph Brookshire Party

116 Forest Avenue, Lexington, Kentucky

June 4-18	Colorado Springs, Colorado
June 25-29	Danville, Kentucky
July 2-9	Eldorado, Illinois
July 16-23	Winona Lake, Indiana
July 30-August 6	Gainesville, Alabama
August 11-20	Frost Bridge, Alabama (Camp Meeting)

Florida

75 New Members



Above, the Fishermen's Club at Wesley Memorial Church, Lakeland, Florida. The club was organized the latter part of January. Members of the club began to work at once and by the first of April had won 48 new members. In all, 75 new members joined the church during the first nine months of the Conference year, which ends in June. The pastor, W. B. Mundy—front row, third from left—plans to become a full-time evangelist at that time. Left, a group of new members joining this church at a Sunday morning service.

Sunday Night Revivals

A Good Way to Increase Your Sunday Night attendance in the summer

by Henry A. Guy, Pastor
Childs Park Methodist Church, St. Petersburg, Florida

NIGHT services had been abandoned for the summer months for years at the Childs Park Methodist Church. I felt that the time is not yet when The Methodist Church should retrench or even "just hold the line." The time is to "Advance for Christ and His Church."

I mentioned this to the Official Board. They felt that Sunday night services during the summer would prove futile for lack of attendance. I said, "All right, we shall do as we have in the past." We then announced to our people that there would be no night services for the summer months.

The lights were out at the Childs Park Methodist Church on the following Sunday night and the doors were locked. While the lights were out at my church, I attended a Nazarene tent meeting on the north side of the city. The attendance at the tent revival was 15. I thought as I sat under the tent, "This is the way Methodism began. There were tent meetings and street preaching. It was not crowds the early ministers of the Gospel sought, but souls for the Kingdom of God. By doing so, they experienced both the saving of souls *and* crowds." Here I was, a pastor of an established church of a congregation of more than 500 with a $35,000 sanctuary under construction and night services abandoned for the summer months!

The Church of the Nazarene had one convert that night under the tent: a Methodist preacher with a new conviction and vision of the Master's high calling. The following Monday morning I called up the members of the Official Board and announced that there would be preaching on Sunday night during the summer: "A Summer Revival With Evangelistic Services Every Sunday Night."

I went to the printer and had 5,000 posters made ready for house-to-house coverage in my area of the city. The poster described some of the deplorable social conditions in our country ("15,000 suicides; 50 million drinkers of alcoholic beverages; crime and illegitimate births among our young people; law of the jungle 'tooth and claw' operating in business and politics;" and exclaimed, "It is time for the teachings of Amos, Paul, John Wesley, . . . and Billy Sunday, 'Thus Saith the Lord.' ")

We had a grand revival and excellent attendance. The people came from all over the immediate area and some from other parts of the city. There were conversions almost every Sunday night. Our church congregation kept together during the summer months and God has richly blessed us.

Why I Increased My Order

In recent months hundreds of individuals and churches have increased their orders for *The Upper Room*. In answer to a request for information, scores of letters have been received telling just what accounts for the increase. Here are quotations from the letters.

Hospital and Doctors' Offices

We take them to the homes of our shutins, the hospital, and to the doctors' offices. We make sure that all new members receive THE UPPER ROOM.

Ray B. McGrew, Pastor
Center Street Methodist Church
Tucumari, New Mexico

Becoming Acquainted

We display THE UPPER ROOM in the foyer every Sunday and the pastor frequently calls them to the attention of the congregation but, most important, more people are becoming acquainted with and appreciative of their contents.

Walter W. Britt, Chairman Bd. of Deacons,
First Congregational Church
Washington, D.C.

Pastoral Visitation and Evangelism

It has been my plan to mail THE UPPER ROOM to everyone on my list whether members of the church or not. This is greatly appreciated and has proved to be good local missionary work. I always order enough copies to have them to use in calling, etc., and I also get fifty copies of the small edition for the young people. Some adults are now asking for that for purse or pocket. People come from other churches asking for a copy of THE UPPER ROOM.

THE UPPER ROOM is a most effective aid in pastoral evangelistic work. No one ever refuses to accept a copy, and while some perhaps will not use it, I am sure that some of them do and occasionally one falls into the hands of those who need it most. I consider distribution of THE UPPER ROOM to be one of my most effective aids in pastoral visitation and in evangelism.

Paul E. Folkers, Pastor
The Methodist Church
Owatonna, Minn.

Colored Cover

The new colored cover makes THE UPPER ROOM more attractive to children, where practically all of mine go. I use 100.

Fred Campradt
Prospect Hill, N.C.

We Are Counting on *The Upper Room*

Except for the method of mailing we follow pretty closely the Parish Cultivation plan. The cost is a charge against our budget and all receipts are channeled through our financial secretary. I am allowing an estimated fifty copies for distribution at our "Service Table" at the church.

This is Methodism's oldest church in this state and very likely Protestantism's oldest. Jason preached the first sermon in 1834. Our community has had a phenomenal growth, we have a choice location, an enthusiastic membership and feel we have the makings of a great church to grace this historic spot. We are counting on THE UPPER ROOM to help us greatly.

Olin M. Graham, Pastor
The First Methodist Church
Vancouver, Washington

Ladies Club

Our Ladies Club meets for Bible study every alternate week and we are using it for our home devotions and then discussing those we have found most helpful in our Club meeting.

I have enjoyed THE UPPER ROOM for a number of years and I thought the Club Members would enjoy it also.

Marie J. Van Buren
Dulce, N. M.

Eight Bed Hospital

We have a recently completed eight-bed local clinic and plan to give each patient a copy—that is, those patients who occupy a room.

Luman E. Douglas, Pastor
First Methodist Church
Arcadia, Louisiana

New Found Joy

I take this means of expressing my new found joy in the Parish Plan. I must admit that I just did not have enough faith, I guess, to launch out sooner. However, I had heard and read of so many who praised the plan highly until finally I urged my official board to venture. Where in the past we had been distributing only 30 to 35, and never did we receive enough money to pay for this number, we started the Parish Plan this month, distributing four times as many UPPER ROOMS as before. The fact that has been most amazing to me is that here, only two weeks after the beginning of this month, we have already received more than enough money to cover the cost of THE UPPER ROOMS and the mailing of them. Thanks for your suggestions in inaugurating the plan. We dedicated THE UPPER ROOM at a morning worship service.

W. L. Joyner, Pastor
Bayshore Methodist Church
Tampa 9, Florida

I Am a Teacher

I am the teacher of a women's Bible class in the Shawomet Baptist Church. A number of years ago, I gave THE UPPER ROOM booklet to the members of the class as a Christmas gift. After a year or two, the Baptist denomination put out a devotional book and I asked my class if they would like to change to that. They all said they wanted to continue to use THE UPPER ROOM as they had grown to love and depend upon it.

Another class asked me if they could use it also, so I increased my order at that time. My children use it in their homes, and I distribute it among friends outside of the class.

We had two sons in service, during the last war, who came home to us unscathed. My heart was so grateful that I have had 25 copies sent to a veterans' hospital as a small expression of my thanks to God for their preservation.

To know that my children, my friends, the women whom I serve as teacher are all with me, using the same guide in their devotions, is a source of inspiration and strength, and well worth the sacrifice I have had to make in recent years to keep up the subscription. Added to this is the knowledge that we belong to the great family of THE UPPER ROOM readers all over the world.

Mrs. George A. Hawley
Warwick, R. I.

Every Methodist Home

I'm trying to put in every Methodist Home and sending it to a convalescent home in Sharon. Hoping I can increase the order from time to time.

Mrs. W. F. Dozier
Hillman, Georgia

Demand for Devotional Reading

I have received the copies of THE UPPER ROOM but the demand for your devotional reading is greater than I had anticipated.

Please send me forty more copies.

S. L. Hammond, Pastor
Ravenna Boulevard Presbyterian Church
Seattle, Washington

Much Joy

Some I take to the church for families who use them in family worship as we do our own. Most of them I mail into homes that I know will read them and the homes of aged and sick people who are not able to get out. Though the most of the people do not know who sends them I get much joy from this ministry and I pray and hope all the time that they may lead someone to Christ or someone closer to Christ.

Mrs. Elmo Phillips
Dugger, Indiana

In My Car All the Time

I would hate to live without THE UPPER ROOM. It means so much to me in so many different ways. I like to take them to sick people. In fact, I keep some in my car all the time.

Mrs. P. L. Edwards
Greensburg, Kentucky

From Postmaster to Pastor

Having gone from Postmaster to Pastor I carried a belief in using Uncle Sam's Mail Service to help me in the work of the ministry. I have been a great believer in using tracts of various kinds.

I would say promoting THE UPPER ROOM and all other Christian literature is second nature with me. It pays in greater loyalty to the Church, more tithers and believers in Christian Stewardship, and far more homes who observe family worship.

THE UPPER ROOM is tops and I am glad to do my little part in placing it into around 250 homes at present. Success to you and all THE UPPER ROOM family.

Beverly Henry Tucker, Pastor
Lowell Street Methodist Church
Greenwood, S. C.

Young People are Sponsors

The first time we mailed out THE UPPER ROOM we sent them just to the families that we felt quite sure would use them. For this mailing we added twenty-five families that we hoped might be inspired to do some Bible reading through the use of this devotional booklet. The young people of the church are sponsoring the project and will make up whatever money is needed above that which comes in through the little offering envelope. We appreciate the gems of inspiration which we find in THE UPPER ROOM and feel that it will be a real help to each family that will read it prayerfully.

Bert W. James, Pastor
Church of God
Trenton, Nebraska

It Pays to Advertise

We had a notice in our church bulletin calling attention to the International Number of THE UPPER ROOM. We put small notebooks at the rear of the church and asked those using THE UPPER ROOM to sign. We also asked them to register at the general meeting of our WSCS and in some of the circles. I ordered this number plus 25 extra and went out calling on shut-ins and leaving copies of THE UPPER ROOM whether they paid for them or not. The month was scarely begun before the books were gone. I had to order two or three extra times when the November-December issue came out with colored covers.

We hope to do much better. People who placed their names on the list sometimes take extra ones to give to their friends.

I am sure it pays to advertise. I now have one regular helper and others who help now and then.

Mrs. Edward T. Hiams
Marion, Iowa

Parish Plan

We were ordering 20 copies and about half of these were left on the literature table. I started the Parish Cultivation Plan enclosing the offering envelope and a letter with each copy of THE UPPER ROOM. We take the copies to the homes in person. I am now distributing 150 copies and in all likelihood will have to increase my order.

C. A. McCallister, Pastor
Methodist Church
Whiteland, Indiana

Received a Great Blessing

One of our adult Sunday School Classes, Friendship Circle Class, decided to take THE UPPER ROOM to the county hospital and distribute them in the tubercular and indigent wards. The books were so thankfully received that I am sure that members of the class received a great blessing too.

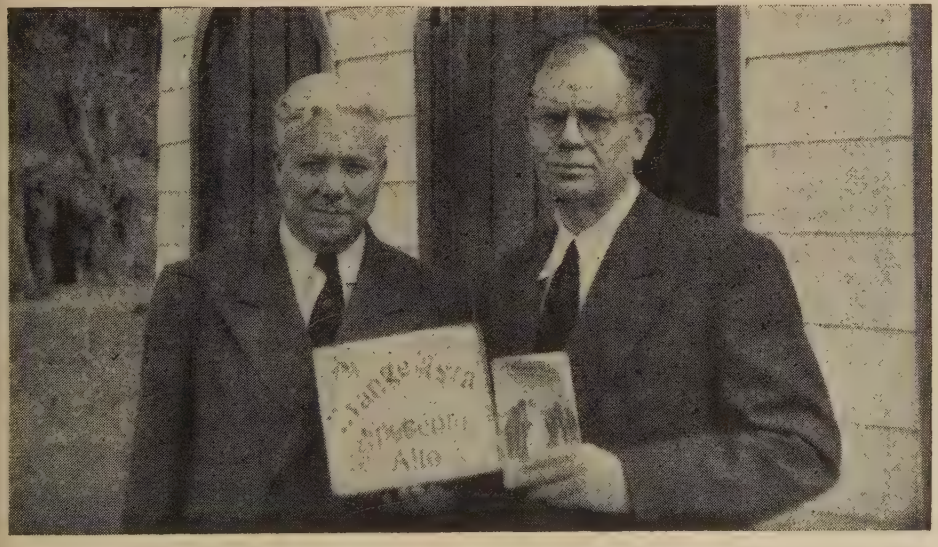
John H. Littler
Garfield Park Christian Church
Santa Cruz, Calif.

Continue Our Order for Parish Plan Materials

Prior to the January issue I ordered a trial set of materials for THE UPPER ROOM Parish Cultivation Plan. The board of stewards had asked me to go into this set up experimentally. Financially, the plan was a success as it paid for itself with a little to spare. I feel it will so continue. Moreover I am convinced our people will be helped spiritually by their continued use of this devotional booklet.

So please continue our order for the complete set of Parish Plan materials but increase the order to 100. This is a new congregation and our membership is growing.

LeRoy Sewell, Pastor
Trinity Methodist Church
Tulsa, Okla.



Bishop Roy Short, left, and Harry Denman, exhibit a placard advertising the Spanish edition of *The Upper Room* which they found in the Santa Rosa church while on a recent tour of Cuba. (See article on page 20.)

For Your Summer Reading

A PRIMER of PRAYER

By Charles M. Laymon

"The deeply loved and widely popular Dean of Scarritt College, Dr. Charles M. Laymon, has written a simple and extraordinarily helpful devotional guide for those who are interested to explore ways and means for a richer and more satisfying experience of prayer. The study is around such elementary and intensely practical questions as, What must we believe to pray with power? What happens to us when we pray? Is it Christian to pray for things? Is prayer always answered? What comes after praying?

One cannot but be a better Christian after walking with Dean Laymon through these stimulating and helpful chapters in *A Primer of Prayer*."

—Charles E. Schofield, editor of adult church-school publications

35¢ each, 3 for $1

TIDINGS

1908 Grand Nashville 4, Tenn.

Honor Roll — "1 for 14"

Hundreds of churches throughout Methodism have achieved the "1 for 14" evangelistic goal for 1950. With the great ingathering of members after Easter, the number may now be in the thousands. Published here are the names of those churches which reached the goal and reported it to SHEPHERDS in response to the request in the March issue.

CHURCH OR CHARGE	PASTOR	CONFERENCE
Enterprise, Kansas	George W. Gish	Central Kansas
Waynedale, Ft. Wayne	P. B. Smith, Jr.	North Indiana
Hammond Circuit	O. E. Elkins	West Virginia
Willard, Ohio	John F. Herion	Northeast Ohio
Albuquerque, N. Mex.	Albert F. Tucker	New Mexico
Camden, Delaware	Howell O. Wilkins	Peninsula
Clearmont, Missouri	S. F. Walter	Missouri
Alexander, Iowa	E. A. Cochell	Upper Iowa
Woodville, Washington	J. Smith Yndestad	Pacific Northwest
Seventh Street	E. W. J. Schmitt	Philadelphia
Camden, Delaware	Howell O. Wilkins	Peninsula
Hamlin, New York	Fred W. Busch	Genesee
Finley, Tennessee	John T. Barrett	Memphis
Liberty Center	J. E. Lawshe	North Indiana
People's Church, Cleveland	Clarence M. Yates	Northeast Ohio
Grace & Asbury (Dubuque, Ia.)	J. Howard Machlan	North Iowa
Riverhead, N. Y.	L. R. Boyll	New York East
Honokaa, Hawaii	S. G. Afalla	Hawaii Mission
Salem, Illinois	C. B. Johnston	Illinois
Belleview	R. T. Richardson	Florida
East Point, Georgia	C. Hoke Sewell	North Georgia
Montezuma & Linebarger, Montezuma, Ind.	Glenn Clark	,Northwest Indiana
Bethel, Charleston	J. F. Lupo	South Carolina
Union Avenue	Wayne A. Lamb	Memphis
East Point, Ga.	C. Hoke Sewell	North Georgia
Bloomfield, Ind.	L. D. Robertson	Indiana
Carthage	J. T. Scull	Indiana
College Corner	D. M. Boyd	Indiana
Fairfield	O. P. Baugh	Indiana
Fairland	O. E. Killion	Indiana
Flat Rock-Jollity	G. C. Curtis	Indiana
Liberty	R. W. Wenner	Indiana
Milroy	Emery Parks	Indiana
1st., Shelbyville	N. I. Schoofield	Indiana
Trinity, Shelbyville	J. B. Huffer	Indiana
Vine Street, Shelbyville	B. E. Cowles	Indiana
West Street, Shelbyville	R. A. Shumaker	Indiana
Sugar Creek	G. C. Baron	Indiana
Waldron	R. O. McRae	Indiana
Westport	A. R. Daes	Indiana
Marietta	J. C. Foutz	Indiana
Glenwood	Edward Richards	Indiana
Clarksburg	J. J. Gettinger	Indiana
Milton	Edwin G. Jann	Indiana
Whitcomb	H. E. Davis	Indiana
Greensboro		North Indiana
Grace Chapel	Harry C. Brown	North Indiana
Dumas	W. E. Sharp	North Mississippi
Rocky Springs	C. L. Ivy	North Mississippi
Pope	R. A. Thornton	North Mississippi
Salem-Friendship	Roy D. McAlilly	North Mississippi
Mathiston & Maben	T. E. Shelton	North Mississippi
Guntown & Saltillo	H. G. Williamson	North Mississippi
Iuka Circuit	J. H. Holder	North Mississippi
Rienzi	E. C. Abernathy	North Mississippi
Rock Hill	J. F. Richardson	North Mississippi
Winona Circuit	Wm. F. Appleby	North Mississippi
Sallis	Charles C. Wiggers	North Mississippi
Dubbs	Duncan A. Clark	North Mississippi
Tishomingo	W. L. Whitener	North Mississippi
Vaiden & West	N. L. Threet	North Mississippi
Eupora	E. H. Cunningham	North Mississippi
Prairie, Strong	L. A. Wasson	North Mississippi
Belmont	A. L. Davenport	North Mississippi
Minter City & Glendora	James R. Grisham	North Mississippi
Tutwiler	B. G. Whitehurst	North Mississippi
Carolina	B. F. Bullard	North Mississippi
Alexandria	Allen E. Dripps	Minnesota
Honokaa	S. G. Afalla	Hawaii
Worland	R. F. Goff	Wyoming State

Evangelism *from a Layman's Viewpoint*

by

Stanley D. Prevo

Watseka, Illinois

A FEW days ago someone rushed in my store and said, "There is a man down out on the sidewalk almost in front of your place of business." And we found him lying where he fell, prostrate on the cold concrete with his crutches scattered about, for he had been injured and not completely recovered. We asked if he was hurt but he said no, that he had just fallen. We picked him up, and helped him to his quarters up a long stairway. I smelled liquor, and said, "Jim, where have you been?" He finally said, "Yes, I have had a few drinks."

We got him in his room, and he said "I want to talk to you." I excused my associates and sat down. "Mr. Prevo, I want you to save me," he burst out in tears. I got our minister, E. H. Duling, and called later, learning that the man has a Methodist background. We hope that we can do something to help that man, and expect to keep working at the job. But what a challenge, what an opportunity! If we were just able to have a little part in accomplishing what he asked for: "Save me"!

When I was a boy there were great revival meetings in most of the churches every winter. My impression of these evangelistic efforts was that they were very emotional, appealing more to people's feelins than to their reason. The theme was largely, "Prepare for death. Get ready for heaven. If you don't, great will be your punishment; if you do, great will be your reward after you die." You had to die to win. "Pie in the sky bye and bye" as someone has characterized it. Not much emphasis was placed on the idea of right living being a better and happier way of life as we live it here. It seemed that Christianity was for the purpose of selecting a few to be saved, and transporting them to heaven. This type of evangelism does not seem to appeal to the man on the street today.

What does evangelism mean? The dictionary says that evangel means "Good News," and evangelism is "Sharing the good news." If good news is to be shared, it must be dispensed in a way acceptable to those who are to receive it. Apparently the old way of evangelism is not acceptable to the average layman today.

What will appeal to him? Should our story be learned and aristocratic, or perhaps rough but sincere? What part of his activity do we want to appeal to, his business, his recreation, his talents, or his feelings?

"In our great search and anxiety for happiness we have overlooked the basis of true happiness," Frank Laubach told us a few days ago in a meeting that I was privileged to attend. The happiest people in the world are those who spend all their time helping others. That is the secret of happiness, "help others." He appears to be one of the happiest persons I have ever seen—one of the most optimistic—for he spends most of his time helping other people. He has taught more people to read than any other man. With his new phonetic system of writing, he has brought happiness and hope to countless thousands. With it they can learn to read within a few days.

He says the world is seething for more "know-how," especially in the undeveloped portions of the world. "But know-how and the technical knowledge are not enough," he says. They help to make people strong, but not good. And people need character more than economic strength.

He has a certain technique: He recognizes that Jesus was a great master of the human mind. He fed, and healed the people first, and then preached to them afterward. So first, Laubach ministers to the mental hunger of the backward peoples, and when he has secured their favorable impressions, reduced their inferiority complex, and they glow with hope, then he brings in the story of Jesus Christ and they readily accept it.

Laubach suggests that we are spending effort worrying about Russia that we could well use for doing something constructive. For example he says that if 10,000,000 Americans would pray constantly for Stalin to be converted, it would be accomplished—but America would be converted, too.

He says that most of our church activity passes over the heads of the masses of the people. We should gear it to suit the needs of the masses. Some days ago he was asked by the editors of *The Reader's Digest* to help them rewrite their magazine so that it could be understood by the illiterates of the world. It is now geared to suit a 12-year-old child but still above the com-

Revival Prospect Card

I want my church to have a great spiritual revival and I shall endeavor to cooperate in every possible way.

On the reverse side of this card I submit the names and addresses of persons whom I regard as good prospects for membership in our church.

I will pray daily for them, will speak to them about our church, and will invite them to attend our services.

MY NAME _____

ADDRESS _____

_____ PHONE _____

Use this new card to get the names of prospective members for your church. The back side has blanks for names, addresses, and appropriate information about each prospect.

60¢ per 100 from TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee.

prehension of many peoples in the world.

Oddly enough, just a few hours before I heard Frank Laubach's address, an attorney at law told me about attending a meeting of his county bar association. When these lawyers relaxed in their meetings, what did they do for entertainment? Did they choose something requiring education and high mental calibre? No, most of them played cards of one kind or another, usually with some sort of money stakes from a nickel to a few dollars. All but four or five drank some liquor, and all but two or three smoked. What kind of a story would appeal to these well-trained men? Apparently, a story not requiring great effort on their part.

Recently we took two young men to a high grade Christian college to see about their entering school.

The president did not say, "Boys, come over here to school; the profs are easy to get along with. If you want to play football, they will see that you pass. We will grant you financial help. It will be easy and you will have a lot of fun."

No, he didn't say that. He said something like this: "If you can qualify by your past record, we still have some room in the student body for you. We have provided outstanding men of character and accomplishment for you to be associated with as teachers. They will be demanding of you. You must put up or shut up. But if you really want to make something of yourselves, if you want to grow and advance, then come on over here. We will help you to help yourselves. But if you do not want to make something of yourselves and prefer the easy life, you will not like it here. That is our story."

One of the boys entered that college. I saw him play football a few days ago. I saw him put himself into every play whether he carried the ball or not. I could see when he made a 60-yard run that he had accepted the challenge. And when I inquired about his scholastic work, I found that he was putting himself into every play there. He will do all right. He has the beginning of discipline.

Americans have been called soft. Our wealthy country and material conveniences have appeared to breed shiftlessness. But we have a heritage of the Pilgrims' spirit, and of the pioneers. No great inspiration can be aroused for a soft job.

Methodists have a heritage of discipline. If we have strayed from that spirit we still believe it can be renewed. A few days ago I discussed various church matters with Elton Trueblood. Trueblood suggested that I use the fourth chapter of his book, *Alternative to Futility,* entitled "Recovery of Discipline." He said, "For Methodists this should be a natural. For if there is any group that is based on disciplined life, it is you Methodists."

We must appeal to a certain necessity of discipline. To succeed in business one must discipline himself. In any profession one must do likewise.

The cell movement in Europe is based on self-discipline. According to Dr. Tom Jones, president of Earlham College, that is the greatest hope of Europe today. Thousands of these cells have sprung up—out of necessity—bringing hope, renewed vigor and happiness again. Production in material things has increased where cell members work, their homes are happy again, and a certain peace pervades their countenances. Each cell member first disciplines himself to spend time each day in prayer, he binds himself to contribute a fixed portion of his income to Christian work, and engages in Christian fellowship every week. There are two cells of this kind now operating in Earlham College.

A cell is started by one who disciplines himself. He first commits himself fully to the Christian way and then regulates himself accordingly. Then he finds another like-minded man who will accept the same principles. This process of prayer and fellowship keeps on until from 8 to 12 persons are in the cell. Then it splits up and new cells are started.

In some of our evangelistic visitations, people say, "I am not good enough. I do not want to make a profession unless, or until, I am good enough to be worthy of membership in a church."

Of course, we do not recommend that criminals be maintained as church members, but when a locomotive is fired to pull a train, it does not need enough steam to drive it 60 miles an hour. It just needs steam enough to start. To be a Christian one just needs "steam enough to start."

How can we appeal to men enough to get them to start in the Christian way? We believe that "pie in the sky, bye and bye" will not do the job. No soft promises will interest them. Nor do we believe that fear will do it.

We do believe that evangelism should be geared to the situation of the common man in his relaxed moments. We believe that in the hearts of many people today there is a hungering desire for some power that will bring peace and stability and hope. Under the speed of modern American life, the pressure becomes intolerable unless there is a source of power outside of one's own mind. The need and desire is more than proven by some of the things people do to get away from it all: drink, suicide, debauchery, and futile effort to find happiness just for itself.

How can we best prepare ourselves to be effective in this great cause? No effort or exertion should be too great. I frequently tell my associates that in ordinary business I would rather spend hours in preparation, getting myself trained and acquainted with the transaction at hand, than to take a few minutes to do it while a customer waits. And in this matter of evangelism the need is great, the stakes are high.

To sum up my philosophy, I would say that I believe I would be influenced by an evangelistic effort that (1) challenges my imagination and fires me with inspiration to do something worth while even though it requires discipline and sacrifice; and (2) is geared to my level of thinking, that does not go over my head, that brings my Christ to my door and brings me peace and hope and renews my faith in my God, in humanity and in myself.

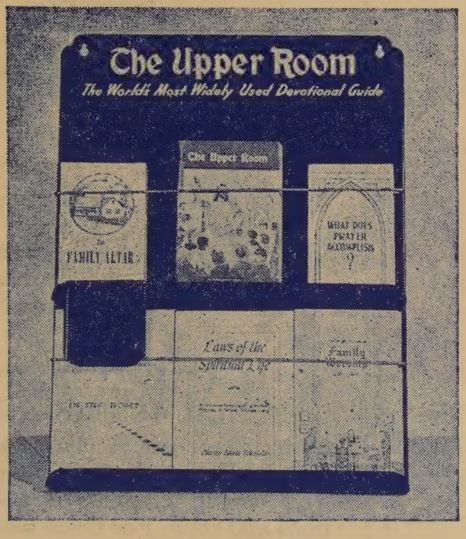
Scarritt Workshop in Church Music

The Annual Workshop in Church Music under the joint sponsorship of the Division of the Local Church of the General Board of Education of The Methodist Church and Scarritt College will be conducted at Scarritt, July 10-14. Dr. R. Glenn Massengale, professor of religious education at Scarritt, will be dean of the Workshop. This will offer an unusual opportunity for choir directors, church-school superintendents, organists, directors of religious education, pastors and others to discover their interrelated responsibilities in the use of music in the life of the church.

Registration and tuition fees, board and room for the entire period of the workshop is $30.00. Inquiries for further information should be sent to Dr. Massengale, Scarritt College, Nashville 4, Tennessee.

Literature Racks

Increase the Ministry of the Printed Word



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Holds six or eight different items. Fifteen by twenty inches in over-all size, this new rack will find many uses in the church. Made of steel and chrome-plated wire rods with a baked enamel finish in rich brown. Lockable coin box. Has removable back for use on a table, and eyelets to hang on a wall. Attractive church furniture like this will help in your ministry of the printed word. You can afford to have several in strategic places in your church.

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The Upper Room

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_____ Small Rack. For wall or table. (15 inches by 20 inches) Holds six or eight different items. Lockable coin box. Walnut brown finish. $5.00 _____

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_____ *copies* A Pocket Prayer Book—35 cents, 3 copies $1.00 _____

_____ *copies* The Pocket Book of Faith—35 cents, 3 copies for $1.00 _____

_____ *copies* Laws of the Spiritual Life—35 cents, 3 copies $1.00 _____

_____ *copies* Christian Nurture in the Home—25 cents, 12 copies $2.50 _____

_____ *copies* Great Moments in the Life of Christ—15 cents, 8 copies $1.00 _____

_____ *copies* Little Lessons in Spiritual Efficiency—15 cents, 8 copies $1.00 _____

_____ *copies* How to Conduct Family Worship at the Table—15 cents, 8 copies $1.00 _____

_____ *copies* The Way of Life (Sermon on the Mount)—10 cents, 12 copies $1.00 _____

_____ *copies* Emergency Rations—10 cents, 12 copies $1.00 _____

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Clip and mail to THE UPPER ROOM, 1908 Grand Ave., Nashville 4, Tenn.

Help for Your Ministry of Daily Devotions

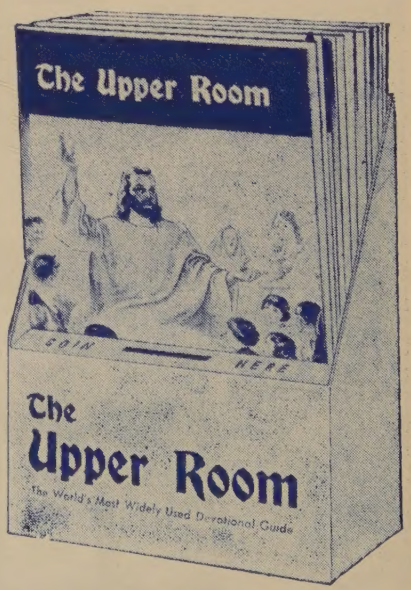
To help keep the ministry of daily devotions before your people, THE UPPER ROOM provides various aids. Most of them are available without charge upon request.

POSTERS

Posters are provided for every issue. One is sent to each person who has a standing order. Additional posters are available upon request as long as the supply lasts.

STENCIL INSETS AND MATS

Material for use in your church bulletins and newsletters is available upon request. This usually consists of several illustrations and copy. For those who have mimeographed bulletins the material is furnished in the form of stencil insets. For those who have printed bulletins, mats are furnished. Ask for a sample.

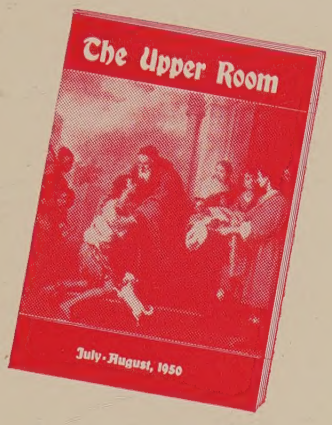


DISPLAY BOXES

Folding display boxes with coin boxes are also available without charge. They are useful in church offices, on literature tables and in church school classrooms. Free on request.

Renouncing Responsibility

The Prodigal Son learned that one cannot renounce responsibility. Dr. Albert E. Bailey in his interpretation of Murillo's *The Return of the Prodigal Son* points out that we cannot throw off our obligations. The picture is used on the cover of the July-August number of *The Upper Room*. As usual, Dr. Bailey has written a penetrating and deeply spiritual interpretation.



Summer Responsibility

If there is a summer slump in church activities does it mean that some are trying to renounce their responsibilities? How prodigal can we be with our programs—letting them fall without a struggle just because it's summer? Your people will be going on vacation, of course. But are they expecting to take a vacation from God?

There will be vacationers in your community. Will they think that your people are on vacation from God?

Summer offers unusual opportunity. Some of your people will attend institutes, camps, training sessions and retreats. Many children and youth will be on holiday. Will they feel that their church is following them? When families from your community go on vacation will they go with a sense of re-creation or only recreation? We can't renounce our responsibilities.

For the summer months you will need extra copies of The Upper Room.

For the young people who go away for camps, institutes, training schools.

For the families that go on vacation.

For the vacation visitors in the community.

For those of your community whose churches go on vacation just because its summer.

Order Extra Copies Now

The Upper Room

1908 Grand Avenue **Nashville 4, Tennessee**

The Upper Room Pulpit

July 1950

Six Helpful Sermons

Ideas for Summer Preaching

J. Harold Gwynne
First Presbyterian Church, Martins Ferry, Ohio
THE BEST ROBE

Thomas R. Haythorne
Blairmore United Church, Blairmore, Alberta
PRINCIPLES OR PERSONS

G. Ray Jordan
Candler School of Theology
HOW MAY WE KNOW ALL WE NEED TO KNOW?

Thomas B. Mather
Central Methodist Church, Kansas City, Missouri
AWAKE AND SEEING

Frederick M. Meek
Old South Church, Boston, Mass.
THE LIABILITIES AND THE ASSETS GO TOGETHER

J. Maurice Trimmer
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Helpful in registering commitment. Several choices are possible. See card on p. 27 60¢ per 100

A Reaching Revival Card

An informative and inspirational card written by Harry Denman to encourage your members to go out and reach others for Christ during your revival. See front side of card on inside front cover. $1.00 per 100

Revival Prospect Card

To help you get the names of prospective members in advance of your revival. See front of card on p. 30 $1.00 per 100

Poster

To help churches with their revival publicity, this attractive poster has been prepared. Space is allowed for the name of the church, speaker, and time of services. Printed on thick paper 14x22 inches. 15 for $1.00

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